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The Problem of Mind and Matter

BY KORESH

WHAT IS MIND, and whence its origin? Is it substantial, and how distinct from matter? What its pediment, and how derive supply? Consciousness, and form through which it operates, are one. Inseparably through counterpartal unison they blend their operations, and in transmutations of their kind, mind and matter interchange their substance. And thus the elements of matter become the essences of mind. Thence matter, resolved again, absorbed is, and takes upon itself the conscious properties of that which, through the laws of transmutation, it has become.

Let us distinctions make in soul, in spirit, and in the form in which these both reside; for pneuma, psuche, and soma constitute the trinity in one which we call man. And the former two pervade in whole, the fabric, and through every part conspire their use, and from their body feed their mental spheres at capitol of their imperial reign.

How define the flame which burns in every cell, where by combustion their fires kindle, and their matter fuel makes from source of its supply, through currents of the blood and nerve, wherein commerce brings and carries, to and fro, the supply and debris of the mental pyrus? Pure and undefiled flame is one in heat and light, substantial both, and product of combustion's perfect work; for light and heat, now essence of combustion, before the flame were fuel which supplied the fire.

For introspection, we distinguish function in combustion's active force, and thus in nomenclature's province, the light of mind we call its intellect, and the heat we call its love. Of these the flame consists, and this is mind. What man cannot discern that the pediment of mind is the material form in which the mind resides, and where the fabric hath its tenure lost and can no more its fuel make supply, the conscious force thus fabricated betakes upon itself another form to carry forward and complete the purpose of design? There is no quality of mind that has not been a stone, or other quality or property of matter; nor is there rock that has not function performed in mental operation.

No mind exists non-resident in its form of clay; for when it transit makes, and from its tenement departs, it enters as a sprite to make the complement of aggregated spheres which, in every consciousness, tens of thousands constitute the whole of man. The mind is tabernacle for the entities which enrich its scope, and in each domain are multiplied for service. Man a habitation is for millions who reside and make their dwelling-place.

If erasure from the map of life could come to man, no spirit could exist, for base and pediment of its being would be removed. Without matter no spirit could be fed, for from its transmutations spirit has its life; and without spirit, matter could not obtain, for spirit is its source. Thus in transmutation's highest functions, the Gods from matter perpetuate their realms, and from the debris of the Gods, in their active functions, man derives his fall and rise.

The Flaming Sword

"And he placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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The Alchemical Laboratory of the Brain

The Human Brain & Body as Related Through Cerebro-Splenic Activities

BY KORESH

(Continued from the September number.)

THE SPLEEN IS SUPPLIED with arterial blood from what is called the coeliac axis. The axis has its origin from the aorta opposite the margin of the diaphragm, under and behind the stomach, and divides into three branches, sometimes four. The three great branches of the coeliac artery are the gastric, hepatic, and splenic. These are associated with their corresponding veins. It will be seen, then, that the splenic artery derives its blood from an important point of the aorta; and when we consider the fact that the coeliac axis departs from the aorta in an erect direction, we must be inclined to the conviction that this blood passes from the main channel through specific attraction and aspiration, which determine it to be of a distinct quality. We must study the character of the splenic blood from the standpoint of differential reason, for this blood is of such a specific determination as to distinguish it from the other bloods of the structure.

A better comprehension of the significance and importance of the organs about to be studied may be gained from an analysis of the terms employed; and especially is the term coeliac, in its analysis, of the most profound importance to the deeper student into the processes and purposes of life. Coeliac is from the Latin *cælum*, meaning the heavens, from being heaved up. Not only does the coeliac axis have the diaphragm for its dome or vault, but such a relation of the diaphragm to the upper and lower divisions of the human trunk as to designate it the separating medium between the parts of the body which are correspondentially analogous to the heavens and the earth. All of that blood finding its way into the coeliac axis separates from the general arterial blood, through a specific magnetic force with which it is endowed, and which has previously fitted it for its departure from the general current of the aorta.

The character of the spleen and its functions cannot be understood except in connection with the operations of the pancreas. This is because the gravic essence (spirit) of the spleen passes by inductive processes over to the pancreas. The primary source of the white corpuscle is in the death of the red blood corpuscle, which passes through disintegration during its splenic transformations. The blood entering the spleen through the splenic artery is of a specific kind, and the splenic artery is also of a peculiar nature, terminating differently from the arteries which enter other parts and organs of the body.

Most of the arteries of the various divisions of the structure seem to be continuous with the capillaries of the veins in their beginnings from the extremity of the arterial course. In the spleen, however, the arteries terminate with large extremities, and without any apparent connection with the venous system. The blood cells are crowded together more en masse as they enter the organ, than in other arterial circulations, and undergo rapid changes through various stages of disintegration; for the spleen is a disintegrator of that quality of arterial blood entering the organ. The spleen derives its nerve supply from the sympathetic and the *par-vagus*—pneumogastric. The spleen is a sympathetic nervous center, and the generator of a comparatively few lymphatic cells. It has no afferent (entering into) lymphatic vessels, but it does originate an efferent lymphatic system. The venous flow from the organ is proportionate to the arterial influx.

The Spleen a Wonderful Laboratory

The spleen is associated with mental activity and modifications, because it is a generator of spirituous essence proportionate with the elaborations which destroy great quantities of arterial cells and create corresponding quantities of venous cells. The fluids of the sympathetic and pneumogastric nerves enter into the

processes of elaboration which constitute its functions. That peculiar sensitiveness of the spleen which renders it responsive to the irritations of the different parts of the body, depends upon its relation to the sympathetic nerve.

Before entering into the cerebro-splenic analysis of the relation existing between the heavens and the earth of the vidual organism, or between the brain centers governing the splenic function, let it be understood by the student of the laws of correspondences, that the organ of music, through its means of distribution, is directly and specifically related to this organ. The analysis which will follow later, will involve the causes which determine the direction of the splenic blood from the aorta to this special channel of its final dissolution in the splenetic function.

The spleen has been removed without any apparent effect upon the life of the animal upon which the operation has been performed. Spleens have also been removed from human beings without any material disadvantage to the subject. From this it has been thought that it might be an unimportant organ. When through a study of the laws of correspondences, by the student of Universology, it is known just what function the spleen performs for the organism, it will be regarded as one of the most important organs and functions of the entire physiological system.

The specific activities which determine the course of the blood through the coeliac axis, a portion of which enters the splenic artery, the spleen, and the pancreas, are repulsion and attraction; repulsion through electro-magnetic action from the blood cells coursing the aorta; and attraction toward the channel into which the blood turns from its aortic course. This affinity of direction is in the cell, in the fluid in which the cell circulates, in the vessels themselves, and in the attractions and repulsions of the cells and channels from which they depart.

The organ under discussion is a laboratory in which thousands of red blood corpuscles are disintegrated by such a physiological activity that a complete combustion of the material cell is accomplished, and the cell is obliterated.

It must be remembered that as much material blood is carried from the spleen, through the splenic vein, as enters it through the splenic artery; but the splenic blood entering the portal circulation from the spleen has its creation in the spleen itself. Blood is destroyed and made in the spleen. Recently, it has been asserted by a medical gentleman, a graduate of Harvard medical school, that he has discovered that the spleen is the source of the red corpuscle. Were it directly the organizer of the vitalized corpuscle, the so called oxygenated blood, it would carry that blood in the organized red blood cell through some channel from the spleen. The dark blood conveyed from the spleen to the portal circulation is created in the spleen; but this is not the most important function performed there. In the further study of the pancreas and its

function, the greater importance of the relation of the spleen to the general body will be known.

The fact that the blood entering the coeliac axis departs in one common outlet, indicates some general affinity which very quickly assumes modifying repulsions and attractions that determine different courses through the hepatic, gastric, splenic, and pancreatic circulations. There is a still closer affinity between the splenic and pancreatic flows, because they enter the splenic artery as one; but the pancreatic blood is given off along the course of the splenic artery, in a number of tributaries to the pancreas. The pancreas also contributes its supply of venous blood to the splenic vein.

The splenic arterial blood, with the pancreatic, leaves the coeliac axis through one common trunk, and they return the venous blood to the portal vein through one common venous tributary. This last is a very important fact, in connection with the law of correspondences as applicable to the universal humanity. The arterial tributaries to the pancreas are along the course of its body and tongue, or that part of it which extends toward the spleen. The root or heel of the pancreas derives its arterial blood from another branch of the coeliac axis namely, the *gastro-duodenalis*, derived from the hepatic.

Vital Products of Splenic Activity

Some of the active products of the elaborations of the spleen are the juices which find their way into the sympathetic nervous system and the pneumogastric nerve, together with the electro-magnetisms (these being also substantial) discharged in the activity of the disintegrations of splenic elaborations. But one of the greatest functions of this elaboration is the essence from which the pancreatic duct is supplied with its juice, and by which the white blood or lacteal fluid is specifically vitalized. The pancreatic juice, one of the by-products of splenic elaboration, the *modus operandi* to be hereinafter described, is one of the most (if not the most) important digestive secretions of the body.

There are four or more hydrolytic *enzymes* (*en*, in; and *zume*, leaven; Greek) in the pancreatic juice, which make it the primary element in those diastatic (converting starch to sugar) changes in the intestinal canal, of the source of alimentary supply to the blood of the organism. The hydrolytic or water-loosening properties (from *hudor*, water; and *luein*, to loosen) are not merely chemical or alchemical, but specifically vital,—a condition that has never yet been analyzed by the chemist. It should be remembered that even the physiologists admit that in the analysis of the pancreatic juice derived from animals upon which vivisections have been made for the purpose of obtaining the fluid for analysis, the secretion is regarded as a consequence of paralysis of the function. Of course, this is more or less true; but even admitting that the following is a comparatively correct analysis of the juice,—sodic chloride, sodic phosphate, sodic sulphate, soda, lime, magnesia, potassic sulphate, and ferrous oxide, it does not in any wise imply that they are merely the same substances as when found in their original inorganic states.

Let us take the one substance, lime or calcium. No chemist can distinguish between the organic and the inorganic calcium. None of the most delicate electrical and chemical tests enable the chemist or physicist to make the discrimination. But apply them to vegetable life, and the difference is quickly noticed. What is it that makes this vital distinction between the organic and the inorganic element of the same kind, a distinction the chemist cannot define? It is the soul and spirit of the atom derived from its contact with other elements of organic life. It is its experiences in those processes which contribute to the building up of the body, and its soul and spirit life.

The calcium in the clam-shell would differ from the calcium in the pancreatic juice, in proportion to the progress of the character of the soul and spirit, through the difference between the experience acquired in the state of organic development in the shell and in the body, as found in the juice under consideration. The pancreatic juice has a vital power derived from a physiological experience in the blood cells which were disintegrated to produce it, and which enable it to find its way to the place of its dissolution in the spleen, and thence toward the place of its resurrection, where the white cell should find its life.

The vital force existing in these constituents of complex organic structure, is the result of the experiences gained through touch or contact, which are of both repulsive and attractive character, and are treasured up in the memory of the atom. This substantial but intangible something beyond the ken of the materialist, and therefore supposed by him to be nothing because not material, is the vital quantity which constitutes the soul and spirit of organic being. These very substances, teeming with vital force of experience, are carried to the brain in the various juices and electromagnetisms supplied to the cerebral cells, where they are burned up by electro-alchemical elaborations and make the intellections and affections of the mentality of the encephalic structure. Mentality is the flame of the refined alchemical operations of the encephalic conflagrations. The intellect is the spirit force; the affection is the soul force of encephalic activity.

In the physiological combustion operative in splenic activity, great quantities of the arterial blood pass through splenic combustion, and a corresponding quantity of nerve essence is elaborated. That portion not imparted to the sympathetic system passes through the afferent course of the *nervus-par-vagus* (afferent as related to the brain), directly to the *calamus scriptorius*, whence it is distributed to its various determinations through the mental organs which constitute the liver of the cerebral structure.

For the novice interested in these vital arcana of psychic development, it is well that we reiterate our reference to the character of the differentiation between organic and inorganic atoms or molecules, and also note the fact that an organic atom derived from chemical analysis is not like the substance as it existed in the blood or tissue from which it was derived through

chemical disintegration. There is no alcohol in grain, but alcohol is derived from fermentation. The alcohol is an alchemical creation, not a chemical constituent of the grain. This is true of every one of the chemical (so called) elements of the vegetable and animal economy.

Every organic atom remembers every contact, either repulsive or attractive, to which it is subject in its rounds of the circulation through which it passes in all of the transportations of vegetable or animal life. These memories constitute the soul and spirit of the various constituents of the organic structures; and the character of the electric and magnetic activities of organic life, is determined by the simplicity or complexity of these contacts and corresponding recollections. When it is known that the elements which enter the blood and are finally carried to the cells of the brain, where they enter upon an alchemical elaboration in which the affections and intellections of the brain are engendered, it becomes apparent that the intellect is in proportion to the organic association and experience of the atoms which are made to pass through encephalic combustion.

No man of sense will be so unreasonable as to suppose that a materialist—one who labors under the abnormal conviction that a substance must be material to be substantial—can be made to comprehend the science of our propositions. It is not for such that we write. We are looking for the seed ripened for our particular harvest.

Mentality the Flame of Cerebral Fires

Mentality is a product of the flame which results from encephalic combustion. This flame is like every other flame, namely, it has the light and the heat of that intensity corresponding to the character of the fuel conveyed to the brain cells through the blood and nerve, where in consequence of alchemical reactions the fire is perpetuated. The heat of the brain is the affectional principle; the light of the brain is the intellectual principle. These two are generated through the destruction of the elements held in solution in the circulation, and consumed in the cells of the various parts of the brain to which the blood and nerve tributaries convey the substances to be consumed in the conflagration.

Every distinct division of the encephalic mass maintains a distinct combustion of its own; and for this reason there are special centers for physiological and corresponding mental functions. There is a brain center for every distinct physiological activity of the body; some of these are voluntary, some are involuntary. What is true in the individual man in relation to the voluntary and involuntary activities of organic life, is also true of the universal creation. Whatsoever may constitute the source of being, having both voluntary and involuntary powers, the product of that source of being must also possess voluntary and involuntary powers. It therefore logically follows, that the forces of the universe proceed from a source which is endowed with voluntary and involuntary action.

The Creator, then, has voluntary and involuntary powers, hence we may see the consistency of the decla-

ration: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." God the Lord creates darkness and evil through his involuntary power; he creates the light and the peace of life to which the world aspires, through voluntary activity and purpose.

In the development of a new cell in the alimentary canal, from the ingesta taken into the stomach through deglutition, it must be remembered that the material from which the new cell is manufactured from the food taken into the system, derives from the pancreas a subtle fluid which intermingles with the ingesta and creates the corpuscle which finally enters the circulation of the blood, to pass through the changes which fit it for that particular part of the body it is intended to supply. This fluid, as will be seen later, has all of the experiences of the entire organism, and is consequently fitted for the educational capacity to which the new ingesta must be subject for its varied uses in the body.

It must not be thought for a moment that the supply of the lacteal secretions to the circulation is in any sense accidental. The pancreatic juice and the bile commingling with it are precipitations from the physiological activities of the entire organism. These fluids are permeated with the subtleties of mental and physiological experience, and carry these experiences and distinctive qualities and properties to the ingesta, and transform it into the great variety of character which must constitute its adaptation for use, according to the part of the brain or body to which it belongs and for which it is made, through the varied character of the juices contributed from the liver and the pancreas. A cell, then, of white blood formed in the intestinal canal, is built up of certain influences brought to bear upon the increment of digestion; and the character of the cell is determined by the substance of the vital fluid which enters into the reagency which formulates the cell from what may be regarded as a homogeneous mass, in the alimentary canal.

There can be no critical study of the abdominal organs without involving the omenta, for these constitute a consecutive circulation from one organ to another, changing the character of their functions according to the organ which each particular omentum duplicates. The omenta are merely the different divisions of the peritoneum; the name being derived from the particular organ which each omentum surrounds. The gastro-splenic omentum is continuous with the pancreatic, and conveys to the pancreas the elaborations which the activities of the spleen have engendered. From the organ to its omentum, and from the omentum to its organ, there is a persistent intercurrent; hence in the omentum of the spleen there is naturally a great surplus of sero-nervous juice, because in the spleen there is an immoderate process of elaboration.

This splenic secretion contributed from the dissolution of the arterial cell finding its extremity in the organ of the spleen, and from the juices conveyed to the organ through the pneumogastric and the sympathetic nerves, is discharged, with the other contributions with

which it comes in contact and intermingles, into the pancreas (the all flesh), whence it is conveyed through the pancreatic duct into the duodenum, to commingle with the ingesta for the creation of the white blood corpuscle.

The peritoneum (from *peri*, around; and *toneum*, to stretch) is called a serous membrane; but in our discussion of the organ under consideration, it will be seen that the name is inadequate for the expression of its function. To obtain a clear conception of the peritoneum and its omenta, let the student imagine a large bladder filled to a medium capacity with gas, this sac being entirely closed. From the outside, place—as pushed toward the cavity of the sac—a number of solid bodies so that the portion of the sac where there is an indentation made for the lodgment of the solid body, closes around the intruded substance.

Having this conception clearly defined, it will be understood that the peritoneal sac is an enclosed organ, with the abdominal viscera lying in its folds from the outside of the sac, but surrounded with its various portions, which constitute the omenta; each receiving its name from the organ thus covered with the peritoneum. It is a serous membrane, because it conveys serum throughout its entire area; but it is also a nerve fluid circulator, and belongs also to the lymphatic system, which makes it a very complex organ.

Each omentum, that is, each portion of the peritoneal sac covering any designated organ of the viscera, is attached to the organ by what is denominated subperitoneal areolar tissue. This is an interlacing substance composed of open spaces or interstices—(a spongy substance). It not only acts as a medium of attachment, but it performs certain metamorphic changes of the substances or fluids passing from the membrane to the organ which it surrounds, and from the organ to the membrane. In this study of the omentum it will be seen that it can take the place and fulfil the function of a duct, but upon a somewhat different principle; and therefore, that while the spleen is to all appearances a ductless gland, its substance can be conveyed to the organ called the pancreas. A great part of the pancreatic juice comes in this way from the spleen, and finds its way into the pancreatic duct.

The Fires of the Splenic Crucible

It must be remembered that the blood finding its way into the spleen is of such a character as to give it an impetus divergent in its inclinations from every other blood in the system, because it has been the rounds of the circulation, and there remain no more attractions for it in the general course of the vascular currents of the organism. It is taking its departure from the old habits and old principles by which it has been actuated in all previous courses. It is going to the spleen, not to be buried by a corruptible dissolution, but to be put through the fires of the crucible,—an alchemical change for transmission, through the sympathetic system and the pneumogastric nerve, in a translocation into its state of supreme mental altitude. In its

natural precipitation, however,—a precipitation constituting a *debris* from that spirit which, being of a highly electro-magnetic quality, took its flight toward the brain through the afferent course, to that fraenum of the *calumus scriptorius* where the pneumogastric nerve centers before the final distribution of its juice to its twelve corono-cerebral areas, whence it finally attains the summit of activity, the conarium,—it passes into the pancreas.

Let the student now follow the course of the grosser juices which find their way from the dissolutions which take place in the activities of the spleen. These constitute the concrete substance and experience of all of the functions of the brain and the body. As this juice, finding its path toward a new life through the pancreatic duct, is to awaken into animal existence the ingesta which comprises a homogeneous mass in the stomach, and is poured into the duodenum in this homogeneous state, it should necessarily partake of the organic animal life sufficiently to change the chime of a mass introduced into the organism, from its destroyed external life, to the new life within the new organism. Such is the character of the juice poured into the duodenum from the pancreas into the alimentary canal. The pancreas is called the all-flesh, because it is the receptacle of the functions of the entire organic structure, and because it is the resource of the juices which transform the new ingesta to the organic corpuscles which enter the blood through the lacteal contributions to the circulation.

The spleen has been the occult center to the modern world, though its very name—handed down to us from generations past, and from what we have called the antiquity of the infant recidivation—is indicative of the wisdom of the ancient alchemist. It holds from modern ignorance the mysteries of organic life, for in it is the field of the resurrection, and from it the pancreas derives its juices of reconstruction. It is not, however, in its function as one of the principal organs of digestion that we find its importance, but rather in its relation to the spleen of the universal man; for if we can determine its correspondential function in the general or Grand Man, we may determine the course of modern events,—the character and process of those metamorphic transpositions and transformations which will terminate the Christian dispensation.

The Light of the Marvelous Organ

The spleen derives its name from what the ancients regarded its function. *Splene* is a Greek word, meaning "to shine." The Greek gives it two syllables, *sple-ne*. The root *splen*, from which we derive splendor, splendid, and cognate words, is identical with this Greek term meaning to shine, and given by the ancients to the spleen because it furnished illumination to the mental operations of the brain. The Koreshan Universology unravels its mystery; it is no longer obscured in occultism, hence we eschew the term occult from our science of Universology, as inapplicable to a body of people who know the secrets of being.

The modern medical profession is ignorant of the

functions of this marvelous organ, and not knowing its uses, it is ignorant of the important vital functions of the deeper forces of that wonderful structure called man. To open the mind of the student into the arcana of the specific nature of the splenic blood, and to initiate it into its hitherto mysterious determinations, we must make the laws of correspondential analogy subserve us while we define those principles of aspiration which are operative in cutting short the material life of this special quality of cell.

All corpuscles in the common circulation have a tendency to attract in definite unions, blend together, multiply, and die. These constitute the fires of lust in which there is a generation of the nerve, electric, and magnetic essences of the body, and in the reagency, the precipitation of the material substances of the onward circulation of the blood. When the blood departs from the aorta and takes its course toward the specific organs of digestion, through the celiac axis, it is endowed with a tendency to reject the principles which have actuated the blood cells in the common circulation. The corpuscles now repelled from the common course, and attracted by the electro-magnetic conditions of the splenic artery and the vortex of the conflagrations of the spleen, cease to unite in that wedlock which causes multiplication and death in the other circulations of the body. By refusing to waste their energies in the prostitutions of the ordinary course, they are enabled to conserve the forces which urge them toward the consummation of their career, because fitted for that incorruptible dissolution which terminates in their conflagration, and cuts short their progress as blood corpuscles.

It will be remembered that the blood from the celiac axis escapes from the main channel, or from the aorta, at a point opposite to the diaphragm, in a short trunk from which there branch the gastric, hepatic, and splenic arteries. It would naturally be supposed that blood impulsed away from the blood of the main channel into a common trunk would have some properties in common; but in a very short common relation we could imagine the repulsions of a differentiation that would cause the two kinds of blood to part company and take different courses.

Arteries in the vidual organism are like the various beliefs of men in the grand trunks of human progress; the aortic channel of the progressive civilization of the main artery of the Christian dispensation, had its initiation at the influx of the Christian spirit into the human characteristics which were open to the reception of the Holy Spirit and its subsequent influence in the European and Western world. Arteries correspond to distinct qualities of human conviction and belief. The main arterial trunk of the past nineteen hundred years had its origin in that inspiration (inbreathing) which vitalized the human race from the distinctive Messianic center of the entire race of men.

The course of the Christian religion—in the European and Occidental civilization which has marked the

(Continued on page 22.)

The Field of Woman's Progress.

BERTHALDINE, MATRONA.

THE GOAL OF WOMAN'S PROGRESS

The Higher Destiny Attained
Through the Science of Life

WOMEN WILL progress toward the attainment of immortality with a rapidity proportionate to their application to life of a scientific understanding of their own sex functions. There is a knowable highest and a basest use to be made of humanity's most potential life forces. Sexual desire is not an evil *per se*. The evil is in the irrational polarization of it. It may be polarized for the production of either mortal or immortal forms of life. When the genuine science of all the fundamental laws and principles of life has been mastered by the understanding, men and women will be in a position to rationally choose the upward or the downward way for the activities of their vital forces. The law of life, also of sin and death, is expressed in the ten categories of the Decalogue, which must be scientifically understood in order to be rationally applied. The genuine science of these categories is now available to every one desiring it; and the sex forces may now be righteously used, or knowingly and unrighteously abused.

The Lord Jesus Christ came to bring life and immortality to light by his personal obedience to the law, even unto the death of the cross. The death of the cross is essential to the perpetuity of that quality and degree of life called eternal. Those to whom the Lord Jesus came were familiar with the ways of sin and death; *i.e.*, with mortal existence at its best and its worst. The first-fruit of this present Christian era is that of the tree of knowledge of good and evil, the ripe science of two ways of conscious activity by which the seed of man may go out intelligently. A man may go out by the old and dead way, or by the new and living way.

All the characteristics of these two ways are readily learned from the Cellular Cosmogony. The physical universe is but the reflex of the brain forces of the ever active universal or central mind of humanity, whose personality becomes known in due season to be the Christ of the dispensation. The Lord Jesus was Christ the Jehovah, the God-Man of a grand cycle of twenty-four thousand years of universal life.

Such a man is potential enough to be the sower and the reaper of the harvest of all his kind. It is supremely important for aspiring women who would become one with God in his divine humanity, to know what obedience to the law practically means for them. This knowledge is of a definite quantity, obtainable by woman from the science of her being as a vidual woman, and from that of the universal man, her offspring, origin, and destiny.

Man and woman, whether divorced or married and made one in the Supreme Cause, are eternally interdependent. Upon the scientific balance or righteousness of their sex relations depends the happiness or misery

of the whole human race. If the descending way be chosen by a man and woman, happiness of a mortal kind will depend on the love and wisdom exercised in their carnal union, for the production of their offspring. Such, to be truly happy, must know that every known law of the purest race culture is joyfully obeyed. The reverential love of the parents for their offspring must burn as a cleansing fire all that would, in their thoughts, defile the sanctity of their sex functions.

When the conception of the life of man in a mortal man or woman is knowingly derived from the Gods, then they may seek marriage only in the Lord, and must rise above all desires for the carnal relationships of mortal propagation. Mortal sex desire must be transmuted to longing for immortality and the eternal life of man that comes from unity with God. This unity is effected by his covenants with the aspiring, made through the function of Messiahship. By Messiahship scientifically accredited, God may be known and loved. In the Messiah of the age, the holiest desires of the age may find full satisfaction in the eating together of the Lord and his own, which takes place when he goes that the Comforter may come again, to make man and God one, in their walk from glory to glory.

For the ultimate manifestation of the Lord's femininity as his more excellent glory, and the manifestation of his crowning glory of many Sons, the Lord of nineteen hundred years ago laid down his life. It is now due to reappear first as the blade,—the sword of the spirit of truth, which is science; then as the ear,—the formation of human life into society in obedience to truth, and finally as the full corn in the ear,—the manifest Motherhood of all living, who is the Lord our Righteousness, with his many Sons in the glory of the harvest.

Women should herald the sight of the coming of the Son of man as the sword of the spirit. Great should be the company of women to publish the scientific gospel of peace.

The Weakness of Woman

SCHOPENHAUER said, "You need only look at the way in which she is formed, to see that woman is not meant to undergo great labor of mind or body. She pays the debt of life, not by what she does, but by what she suffers." This is true of mortal woman, and men know no other. Hence in man's pride of strength he should gladly put his shoulder to the wheel—to the grind of life, that the strong woman, the Mother of all living, may live for him again, and give him strength of life for life that is life indeed.

It is true, also, that the Delilah woman in sin's way of destruction has shorn man of much of his strength. The mass of men is made up of depleted creatures, apologies for men, that women shrink from as from

beasts that burrow for their habitations. On these the weakest of women may have compassion, and suffer for their restoration to God's own image and likeness. The frailest of women may become chaste for the salvation of men from further mortality and corruptible dissolution.

To her own feebleness woman may add the wisdom of the Gods for strength in righteousness. She may so worship the sacredness of her maternal functions, that no men may be born of her till all men are born again of the water of life and of the spirit of truth as a consuming fire.

Guilds of Co-Operative Home-Makers

EACH WEEK in the *Woman's Journal* of Boston, we note under the caption, "Concerning Women," announcements of the activities of women in all the varied avocations now open to them for self-support. In all spheres of activity, representative women are described as distinguishing themselves. We would announce one more—a most potent sphere of usefulness to humanity, open to a great multitude of women. Some years ago, a noted New York woman physician told me that she had cause for stating that ninety per cent of our American women are in such a diseased condition as to make ill health chronic. One of the best possible physicians for women is care-free earth-culture.

We frequently hear the fact bemoaned that it is the tendency of females to out-number and crowd out the males in the commercial service of all our large cities. Women greedily become wage slaves for a pittance that a self-respecting man would not accept. Mrs. Sangster and several other motherly magazine writers are kept busy giving counsel to young women concerning the best ways and means of earning their living. Let one more mother in Israel tell the sensible among young women, that during the rapidly approaching climax (revolution) of the capital and labor struggle, hard times of the most painful variety are foreseen for the great masses of ill-conditioned, underpaid women of our cities.

Even now, women are promoting congestion and inflammation in the labor marts of the cities. We would recommend one life and health-giving way of escape for the wise among them, to all women philanthropists of the cities. Here in the sunny South where we dwell, the cheapest and easiest place in the world to live comfortably, there are millions of acres of inexpensive land available for guilds of coöperative home-makers. University settlements for "school-farm gardening" could be made delightful homes for young women home-makers.

Let some young woman start a southern home-maker's guild, and begin to bank a fund for land investment and equipment. Let womanly ingenuity have full sway in commercial enterprise, and small personal economies for swelling it rapidly. When the fund is ripe for the using, say in the fall of 1908, let the home-seekers' excursion train bring them by the thousand to the sunny land of flowers and fruits, and they may have a huge winter picnic as pioneers.

Once on the land, fairly equipped with tools and scientifically organized, a band of level-headed young women can live like lords. This means head and hand co-operative truck gardening, fruit and nut culture, and domestic supply manufacturing. In a guild of forty or more young women, talent for all sorts of constructive enterprises will be found latent, just waiting for emergency or the excitement of progressive liberty to bring it into activity.

Fairly normal young women have a wealth of latent motherhood in their souls, despite the stultifying influence of frenzied finance competition. A noble exercise for this could be found in the industrial training of a well-selected group of boys from the too large army of city waifs, now often a hard problem in the courts. The boys' branch of the social form settlement could be killed with kindness, then made alive again for the performance of use to the neighbor, and serve as "Cornelia's jewels" to the motherhood of the settlement.

Truly progressive young women could inspire such groups of boys with new and higher ideals of woman and her supreme function, and of the divine manhood that guards the shrine of the Holy Grail. An order of knights worthy the name would be developed, whether knighted or not with the outward show of symbol. University farm or garden settlements, thus formed as business corporations by young women, could become the best possible life-saving stations of the nation, if animated by the primitive Christian spirit, which wrought in men for the well-being of the whole. In such corporations, woman restored to her rightful dominion as the glory of the man, and honored as the more highly organized functionary of the two sexes, would be served by men with an honorable devotion, elevating them to the peerage of that Prophet, Priest, and King who owned his Disciples as brethren and friends.

These mutual benefit associations we would name University Social Garden Settlements. If rapidly multiplied by the philanthropic, they could soon be made a haven of refuge to thousands of *Les Miserables* now haunting the cities' chambers of horrors, called sweat-shops. Rich and poor could be led by a way of pleasantness to worship together, and the Lord be discovered, who is the Maker of them all.

The Women of the Hopi Community

A BRIEF resume of Mr. Frederick Monson's description of the Hopi community, given in the *Craftsman*, leads one to think that the most advanced women in the United States are the members of that Arizona Indian Commonwealth. Mr. Monson calls it "a society of equals where help is extended and received in the true communal spirit." The women, he pronounces "excellent specimens of primitive humanity. The young women are strong, well formed, and of irreproachable character. They own the houses as well as build them; and all of the family property belongs to the woman, who is acknowledged as the head of the

household. Inheritance, therefore, is always through the mother, and descent is reckoned through the female line. In spite of the liberty and importance enjoyed by the Hopi women, their modesty and reserve are surprising. Their whole lives are devoted to the care of their children; and the matrimonial customs of the Hopi are of a grade which, if generally understood, might make civilized law-makers stop and think. It is marriage from the viewpoint of the woman, not of the man; and it must be admitted that it is dominated by the highest order of purity, as well as of common sense." The community is said to be "a people without jails, hospitals, asylums, or policemen; and crime is almost an unknown thing among them. The education of the children is most carefully considered."

Koreshan Cosmogony and Astro-biology give the science of the alternations of dispensational male and female dominance. From Koreshan Universology we may learn why some nations regard the sun as masculine and the moon as feminine, while others regard the reverse as correct. It also teaches of a time in which the neuter being is manifestly in dominance in earth; when there is neither the light of the sun nor the light of the moon visible in the divine kingdom in earth, but a unique light caused by the union of the twain, made visible as a solar annulus, yielding a radiance of lumen ineffable in its glorifying effects.

It is declared "that there is nothing new under the sun." Nevertheless, the sun is the continent of the renewing power of all things, and is ever involving and evolving the all things of God. It encompasses the woman or feminine principle, and in the course of ages is by it encompassed and made manifest in his most excellent glory. The universe is rapidly preparing to evolve an age in which all that is divinely feminine will be made manifest in earth, and in which the Sons of God, the order of Melchizedek, will reveal, focalized in arch-natural form, their inherent divine Maternity. It is quite probable that the sacred traditions of the Hopi, who are a religious people and a remnant of the most ancient Americans, contain some intimation of the origin of their present social order, in a Golden Age of ages long ago.

The Revival of the Matriarchate

FROM THE *Woman's Journal* of Boston, we learn of a Matriarchate survival. It is found in Assam, India. The Khasis, numbering 176,614, are an isolated people in the midst of an encircling alien population. Their language and institutions present remarkable features.

Their social organization is a Matriarchate, and is carried out with wonderful logic and thoroughness. "The Mother" is the head, source, and only bond of union in the family. In the most primitive part of the hills she is the only owner of real property, and through her alone is inheritance transmitted. The father has no kinship with his children, who belong to their mother's clan. On marriage it is usual for the husband to

live with his wife in his mother-in-law's house; but in some of the clans he only visits his wife there.

The principal Deities worshiped are females; and a woman is the High Priestess. The sun is a woman, the moon is a man; while in their language, which so far as known is the only member of the Mon-Khmer family having a grammatical gender, the feminine nouns immensely predominate.

The ancient records of the earliest civilizations in Egypt, indicate that in the origin of human society women were the recognized source and center of settled government. The origin of human society is the Seed-Man of the universe, a biune being. This being is the highest product of the universe and its microcosmic form. It plants itself to grow and unfold from the soil, its infolded, "more excellent glory." This is the feminine form of the divine humanity, infolding the biune individualities of the many Sons of Eloah-Jehovah, to be materialized in the glory of the biune immortals. This manifestation of the form of the divine femininity with its fruits is the Tree of Life, guarded by the flaming sword of the Messianic vivifier.

The first man Adam became the second Adam, who, it is stated, is a quickening spirit. The spiritual seed of the Adamic man falls into the dualities or sex-divided forms of mortals. As the second Adam, this quickening spirit awakens in the mortal mind aspirations for restoration to the immortal manhood of the first Adam. With the revelation of the man of sin, the spiritual entities derived from the first Adam awaken to the fact of their imprisonment in bodies of death, and groan for deliverance. Their present identification with the dead makes the cry for deliverance include the whole of the fallen humanity. This universal corruption would put on incorruption, and this mortal immortality.

For this transformation a new birth is requisite, and a mediatrix between the planes of the fallen and the unfallen. This mediatrix is the glory of the Lord, who hides himself in the thick darkness with his unregenerate seed till he comes in the glory of his own divine Motherhood to matriculate his Sons in forms immortal.

In ages remote from this supreme event of the manifestation of the divine Motherhood, remnants of nations and tribes will be found among mortals, retaining traditions and inclinations causing them to revere the feminine principle preëminently. They contribute an historic testimony and a prophecy of coming events even now at our doors. The Tree of Life guarded by the flaming sword is shortly to be revealed, and the human race is to learn anew the awful sacredness of the functions of the divine Motherhood.

Mark Twain writes, "I should like to see the ballot in the hand of every woman." "The high character of the women of Mark Twain's own family is no doubt one reason why the distinguished humorist is so strongly in favor of equal suffrage."

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

The PICTURESQUE LOWER EAST SIDE

The Local Color Observed in the Streets of New York

HAVING A FRIEND who is employed by the city of New York to look up hospital cases, I obtained the entrée to the homes in an unsavory quarter, known as Hester Street. With a wide experience in the Associated Charities, she is swift to divine the wants of the poor, as well as to read their thoughts. The language in Yiddish neighborhoods would be little understood by a polyglot. She questions in German, and they answer her in all the tongues of the earth. Her object is to find out how long the alleged patient was in confinement in hospital wards, and whether the treatment can be paid for in part, at least, by some relative who is working and earning enough to spare a portion of his wages.

The picturesque side of New York is not in the vicinity of Central Park, but far below in those unfashionable streets where the local color leaps to the eyes. First, one notes the singular aspect of the streets lined with itinerant vendors, and their wares embrace more than the Italian fruit dealers carry. Here, in the Russian Jews' quarter, there are garments for men and women exposed on the push carts which fringe the sidewalks. A little man in foreign garb stands by each cart, ready to take your money. He stands, also, as the perpetual picture of Jewish thrift, the commercial interest which leads the little children, as soon as their toys come to them from a laden Christmas tree in the missionary rooms, to fall to bartering. Ten minutes after the presents are distributed, as my friend has seen, the room is an animated lilliputian bazaar. Not only garments, including underwear, calico wrappers, and hosiery, but all kinds of cakes for feast days, and foreign edibles, tempt the passer from these carts. It looks as if the contents of a whole block of First Avenue shops had been emptied into the streets.

Why does the municipal government allow this traffic? Well, an investigation into this business has recently been made by a commission headed by Mr. Archibald Hill. Its object is to reduce the number of carts, and to pacify the shopkeepers who complain that they have to pay rents while the open-air dealers cut their profits. Mr. Hill says there are over 2,500 of these carts on the Lower East Side. The city ordinance forbids the peddlers to stand for more than thirty minutes in one spot; but they evade it by hitching around for ten minutes and then coming back to a profitable location.

Dingy-looking old women, in faded brown wigs, haunt the street corners. The tenets of their faith oblige them to shave their heads, because personal beauty is a snare after marriage. A woman is supposed to be ornamental before her wedding, and useful after it. The men are mostly short and stocky. They

are as solemn, and their faces as immobile as a wooden image.

What of their homes? More comfort than one had believed possible in so notorious a quarter; and everywhere, even in the dirtiest rooms, some effort at interior decoration, showing a desire to rise,—these are the impressions derived from a nearer view of the tenement homes. In one room I counted six highly polished brass candlesticks in the place of honor on the chimney piece, a small wooden shelf. The dresser has cut paper, and sometimes very dirty paper, on its shelves where the dishes are displayed. The rooms are usually well warmed with a coal fire, and there is far more comfort than one would expect to find among emigrants not long settled in their adopted country, showing that they usually come to the fairy shores of America supplied with somewhat to buy the necessities of life. The Jews are too thrifty to trust themselves in a strange land without shekels hidden away in some fold of their garments.

It was striking twelve when we passed the school-house, and the children came swarming out. These are the hope of the nation; and the American school-room is the anvil where "little citizens" are forged. These are the children of whom Myra Kelley writes. Their Jewish faces show that they are going to grow up with all the proclivities of the race whence Joseph came, strong within them, unless they become citizens in the school-room. They have serious, poetical faces; and the little girls look old already, with their diminutive stature and short worsted capes, knitted by themselves.

Spinoza says, "Whenever a Jew makes some money by a trade, he says that God gave it to him." This habit of referring everything to first causes, gives the Jew the advantage over the American. He is very religious when he comes to this country, but soon his prejudices fall away; and in the second or third generation, intermarriage with the Christians makes him as independent of the supreme Being in his business dealings as they are.

The mind suffers a distinct shock right in the presence of these children. They outrage decency and propriety in the open, as soon as they escape from the teacher's rule. This is the first reminder that the neighborhood is not what it should be. Where is the ubiquitous policeman? Poor little waifs! They are happy in the care of a good American teacher, swift to take thought for their welfare, to guide, control, advise, and by and by, to send the little citizen into the city streets with clean hands and a purer heart.

Sometimes a teacher meets with a severe rebuff. A little boy, sent home with a note to say that he should have a bath, immediately returned with a curt message to the effect that his mother had sewn Willie up in his flannels for the winter, and wasn't going to the trouble of taking him out before spring.

The shining hair, dainty costume, and refined manners of an American woman, are the first incentives to the young emigrant. She is the ideal of her scholars if they like her, as they are sure to do; and the fair vision of teacher does more than all else in the new country, to check vice and heighten the desire for education.

At Rivington St., where a meeting of the Wellesley Club was held last winter to show various phases of settlement work, report was made that over a thousand emigrants are helped in a year.

Should not something be done to bring some of them into touch with the Koreshan movement? These people, flocking to America, want homes. The Koreshan Unity has six or seven thousand acres of land in the South to be cultivated. There are laborers enough among these emigrants to make this land blossom like the rose. They need help, they need instruction, and they are herded together on the East Side waiting for more love to be shown them.

A Silhouette From Nature

ONCE UPON A TIME there was a very good old lady, but not the old lady who lived in a shoe. Having been reared in the orthodox belief in an angry God waiting around the corner to spy out her faults if she had any, she had but little practical faith in divine Providence, and was prone to worry. If a tramp called at the kitchen door, she feared a midnight robbery. If a stranger went to the barn, she immediately saw with her mind's eye the whole building in ashes.

Her anxiety centered especially in the horse she owned, a little bay mare named Gypsy, very knowing but full of spirit. If Gypsy went out with somebody else, her mistress was on pins and needles until she saw the little head come bobbing gayly around the corner and into the door-yard.

One day Mrs. Pearson's granddaughter started away from home about tea time, without assigning any cause for her going. She headed the little mare toward the city, and was gone a long time. All the evening, poor Mrs. Pearson had a foreboding of something amiss. She walked restlessly from window to door and from door to window, inspecting the sky, wondering whether it would rain before Gypsy came back, hoping the sky would not fall, wishing she knew what Alleen had gone for, and how near she was to the garden wall. Every minute seemed an hour. Suppose the little girl should be upset, or the horse should run away! The hours began to seem like long rainy Sabbaths. She scolded her daughter for letting Alleen go, until the poor thing went upstairs and cried. She called Alleen names for not telling her why she went. By and by her granddaughter came back. She set the light upon the table and ate her supper, talking pleasantly; but she said nothing about the object of her trip. Next morning its results were unexpectedly visible. The breakfast table was beautifully decked with bouquets of dahlias and sweet peas. Mrs. Pearson's plate was piled with boxes, and the complacent voice of her niece, then visiting in

the house, reminded her that she was seventy-five that day.

"Now you see what Alleen's trip to the city was in honor of, don't you, mother?"

And Mrs. Pearson, smiling over her spectacles at the flowers, confessed that she had worried in vain.

"Perhaps it is just so with God. He may be out working for us, and preparing things to give us pleasure in the future, while we are doubting his love." This was the thought that crossed her daughter's mind.

Browning's Metaphors

THERE ARE SOME poets adapted to the infant mind, others to virility. Among the most virile of our *litterateurs* is Browning. His figures are not drawn from mere prettiness in surrounding objects, nor are they couched in the ordinary poet's vocabulary. His castanets do not jingle. His boldness and originality in the use of metaphor strike every reader accustomed to judge and to discriminate. His beginning in the short poem, "The Boy and the Angel," is clear-cut and fine. This is one of his simplest, tenderest, and most beautiful short poems. It is free from figures.

Contrast its simplicity with the figures in Childe Roland. See how each metaphor or simile is characteristic of the piece, and in consonance with the thought. It is whimsical, and is drawn from an old ballad quoted by Shakespeare. Part of it has figured as an infantile jingle. The day "shot one grim, red leer to see the plain catch its estray." The grass grew "scant as leprosy" in the place around the hidden tower. The mud looked "Kneaded up with blood." The drenched willows by the river's bank "flung them headlong in a fit of mute despair, a suicidal lot." These figures show the sympathy of Nature here with what of dark or dread lay folded in an ambush further toward the hills. The poet's imagination slipped its bridle and flung out across the plain. The tower found, without a counterpart in the whole world, he saw the hills "like giants at a hunting."

"Chin upon hand to see the game at bay,"—

"Now stab and end the creature—to the left!"

The lurking danger to the man in quest of what he feared yet sought is in every line. A burlesque, but how well done! Browning is full of beauty, full of love, full of hope. His soul is on his lips when he sings.

Religious Freedom

THE MESSIANIC hope and the Messianic love fill the Scriptures. They fill the earth, and the theme inspires the tongues of angels. The freedom of this country is extended to all religions. God blessed the forefathers of this same American people, in that it is thus; and that here all may worship Him, each in his own manner, and according to his own conception of Deity. There is room for all within the sheltering borders of the Republic. Woe to those who permit themselves to persecute others in the exercise of their religious freedom! Morality, decency, and integrity,—these

should be maintained, and no religion which infringes upon them can be permitted.

We believe in the help and counsel of Almighty God. We who worship in Koreshan ways confess that his power inspires today, and that his way is best. The Messenger whom he has sent is revered in Estero as the Messiah to the Gentiles. This faith does not in any way detract from the observance of the Sabbath, from the worship of Christ the Lord, from the exercise of righteousness. There is, so far as the writer knows, no observance of any kind in Estero to conflict with the principles and laws of the United States Government. There are no eccentricities of life nor of conduct, save as those who are impelled to seek immortality give up the marital bond to live in inviolable chastity, for the sake of winning an incorruptible dissolution. This is a prerequisite to physical immortality. It implies separation of the sexes for a limited number for a time. The protection of the United States has been extended to celibate communities prior to this time, and with an ever-widening liberality of sentiment. Persecution must cease, or one must believe that the dark ages are returning.

The Reality of Matter

THE reality of matter is made an issue in a famous suit at law. Its denial has been cited as the fundamental delusion affecting the plaintiff. It is taught, as one of the lawyers contended, not as a religion but as a doctrine.

The palpable insult to Deity in denying to him the use of his senses during his appearance in matter, is one of the fundamental delusions which affects, as some affirm, nearly a million of believers. If God appears in human flesh, then he is not the recipient of other forces than those which he receives from an inflowing and invisible Creator of the external form. He is not supposed to be necessary to human happiness in some quarters. He is, however, its center of inflow; so he stands in the relation of an hour-glass at the point where the two portions unite toward the universe of mind and matter. He receives the flow from above, and precipitates it to the waiting earth. He is the point of conjunction between the heavens and the earth.

The Title of Our Magazine

THE SIGNIFICANCE of the title does not seem to be understood by some of the subscribers. Why is this Magazine called THE FLAMING SWORD? Because the illumined personality who decides all questions of doctrine for his disciples, has said that this is his weapon; also that the flaming sword means the translation of a man—the man of the age in whom the Deific forces center to the exclusion of mere lust for personal aggrandizement, notoriety, or any of those qualities which pertain to the mere adventurer, the charlatan.

The sword is the weapon which Mahomet used to convert the heathen to his religion. The sword is the weapon which the early converts to Christianity used to bring in the pagans. Constantine forced his army

to receive Christian baptism in one day at the point of the sword. The sword is used in the interests of the Founder of Koreshanity as a weapon; but he does not wield the literal and visible object of warfare.

There is a proverb which says, "The pen is mightier than the sword." THE FLAMING SWORD, printed in Estero, Fla., is a written appeal to the reasoning faculty of its readers. It converts people to new ways of thought, providing they are progressive and on the alert, by calling into play the faculty which Emerson put first among the mental endowments of the human race. It is man's safeguard.

The flaming sword which turned every way to keep the way of the Tree of Life, is the theocrasial fire that consumes the man who has taken the sword into his hand. Why is this metaphor of the Holy Scriptures translated in so bold a way? It is the central doctrine of the Scriptures, and is interpreted by one who has announced the object of his mission to be the demonstration of the flame in the night of time.

"Is There a Central Sun?"

AN ARTICLE under this caption has appeared in a recent number of the *Literary Digest*, that excellent periodical which puts the gist of public opinions before its readers. The theory is founded upon community of motion in clusters of stars.

Koreshan Astronomy has taught for some time that the central star is hidden from view by its surrounding atmospheres; also that the focalization of light at the junction of our atmosphere with the sphere of hydrogen above, produces the visible sun. The hypothesis of a central sun in the old or Copernican astronomy, supposes that there are worlds and systems invisible to the eye, circling away in infinite space. Can there be a center without a circumference? No, and the knowledge of a central sun has for its corollary the dependent proposition that there is an environment of a definite and limited character, for this sun or star. To answer the question which has been propounded, it is first necessary to define the bounds of the universe; then its center can be located. This shows that Alcyone is not the central star, because it is not the one nearest the center. A great deal of quibbling has gone on about this star, because it is so prominent in the Pleiades.

The definite shape of the universe has been determined by an appeal to its crust; also the size of the great cell. Not by astronomical instruments directed against the heavenly bodies, but by the actual measurement of an arc of the surface. Thus the question of the existence of a central sun has been answered. Some have thought that God lives in Alcyone. The whole question of the celestial residence is settled by the location of the central Star in humanity.

Peaches that ripen in the sun are brighter in hue and richer in flavor. So, characters need sun rather than shade for their perfection at the last.

Modern Social Problems

WE ARE LIVING in what is popularly called an age of progress. The wonders about us are so numerous that they become commonplace. The ingenuity of man has produced marvels in the line of inventions. Industry and commerce have received a force of impetus unparalleled in the history of the world, by means of the application of steam and electricity to machinery. Every conceivable convenience or labor-saving device is in use and operation. But such progress has not been made along the lines of mental and moral culture and social relations. The thinking mind is disposed to ask why? Because the heart of modern civilization is corrupt, and inventions directly contribute to the interests of the old order of things, and are factors in accelerating the forces which carry the world toward social catastrophe. If the moral and social relations of the world kept pace with the seeming progress in application of mechanical principles, the present sordid conditions would not exist. The remedy lies in the application of the law of love to God and the neighbor.

The IMPERIALISM OF THE NEW ORDER

The Coming World-Government Patterns from Physical Cosmos

BY MADISON WARDER.

CONTEMPORANEOUS ideas of the science of government, in common with the perverted notions prevalent in other domains of modern thought, are characterized mainly by complete antithetical relations to truth, and by a pronounced lack of logic in formation. The trend of social economic thought is in the direction of a democracy utterly illogical and unscientific, which in operation would undoubtedly eventuate in conditions more chaotic, if possible, than those born of the industrial and social barbarity of competition. These so-called statesmen of the present receive their credentials of leadership, not as some of their predecessors of former generations, by virtue of inherent intellectual ability and the possession of a sense of the cosmic need, but by keeping an ear single to the demands of the various "interests" that comprise their respective constituencies. The cry that arouses the chord responsive in their patriotic bosoms is not the petition of downtrodden humanity for justice, but the demand for a "business" government, conducted in accordance with the principles actuating the industrial and speculative spheres of action. When it is realized that the laws obtaining in these battle-grounds of the competitive forces uphold the unrestrained right of the individual to wage industrial warfare after his own fashion (while he is able to fight), the result of their application to national or world-government were better imagined than realized.

However, the latter day statesmen are troubled but little by any forebodings of a future day of reckoning. Witness the eager strenuousness of their haste to comply with any request for special privilege from the "business interests." Behold how they cringe and fawn when the labor-union conspiracy arises in organized might, and demands the abridgment of some natural human right! They recognize their own preferment as a consideration above all things else, and think nothing of sacrificing the welfare of humanity to their own greed, if aggrandizement may be accomplished through willing service of special interests. This is the disheartening fact; it is quite generally admitted that most

men, placed in similar positions, would do likewise with small compunction.

When humanity is wholly alert to the call of the individual desire, and wholly inconsiderate of the communal welfare, the expression of its will in governmental policy must inevitably breed strife and confusion, and when carried to its ultimate, must surely end in universal anarchy. So long as mankind is swayed by the desires of the corrupt and greedy heart, so long will the conditions which eventuate in social and industrial anarchy prevail. So long as the individual is moved by the instinct of self-aggrandizement, so long will the outlook for the establishment of the scientific government remain hopeless.

Realizing that man in his perfected state is actuated by motives and desires diametrically opposed to modern degenerate ideals, the conclusion is plain that the perfect government must be the antithesis of the makeshifts that now control the activities of the world. As the antithesis of democracy is the empire, it follows that the perfect state will be imperial. That the empire is the natural and scientific form of government, is plainly shown by the processes of analogical reasoning. All living forms are imperial in activity and structure, incorporating a nucleus of vitality inclosing a central cell which is supreme ruler over all other cells in the organism. This is equally true of the protoplasmic germ and of the human form. The nucleus of the germ is the brain of the germ, and it executes the functions of imperial government within its little domain. It is generally conceded that the brain is the source of all the authority operative within the human organism, and that the ego occupying the central cell is monarch of all the entities it surveys in the kingdom of its environing mentality.

Passing to the domain of the universal, and applying the same natural law, we find that government of the universal man must also be imperial. The brain of humanity, consisting necessarily of mankind's most perfect types, must be the source of authority in all matters that pertain to the world's welfare; and the central ego of that exalted mental nucleus, shown by Koreshanity to be the perfected man, the Lord of the universe, must reign supreme over the destinies of all mankind. This is the underlying principle of the perfect government that is to be; the government that

will obtain when the universal man recovers his sanity, and the ego regains his throne.

Perfect government is by nature imperialistic. The physical cosmos announces the fact in mighty tones to those whose ears are not filled with the ringing of the jingle of the dollar, or the call of that elusive and delusive fame which is the fetich of the so called scientist. That marvelous central star of our earth, to the augmentation of whose glory are poured forth the gifts of energies of all substance in the environing strata of the universal shell, and under the benign influence of whose all-penetrating rays all substance is quickened into renewed and ever-continued life, proclaims imperialism in government in a manner that carries conviction in overwhelming force. The advocates of democracy need only to glance at the sun to realize how mistaken are their conceptions. He swings through the heavens amid the orderly concourse of his attendant stars, year after year, century after century, an enduring monument to the eternity of truth and the evanescence of fallacy.

The government of the future must be imperial. To be perfect it must embrace all mankind within the scope of its influence. The Emperor upon the universal throne must be none less than Almighty God, demonstrated to be the perfect man, the completed product of all the progressive forces operative in the human race. Such is the government that was forecast by the seers of old; that the members of the apostate church pretend to herald, but deny in their social and industrial life every day and hour; that the world feels instinctively is coming, while lending every possible energy to accentuate the evils that stand as obstacles in the path of its progress. Koreshan Science announces its near approach, and calls upon every lover of humanity to assist in preparing the way.

The Necessity of Leadership

BY MAJOR OGDEN WHITLOCK.

IN SOCIAL LIFE it is the little things that cause friction. A company or household of sanguine participants in domestic service, is apt to break up or divide into separate parties over some matter of detail in the region of accomplishment. A particular person would do something this way, another that way, and another the other way. To parry the effects of disagreement, some one must be charged with a given portion of the service, and act as leader. From this there arises the position of authority, which the anarchist does not like. If it be no more than a picnic, a leader is needed.

There is commonly a leader in any movement for accomplishment of results. The Gods themselves must be led by the great Jehovah, who actually absorbs (takes) them. Unlike those who act on the competitive plane, the Gods know truth and good, and act coöperatively for the commonwealth. So the righteous social life, while it is more relative, is superior in character, and heavenly in its freedom from friction.

In the competitive system there is the ever-present incentive to fault finding or criticism. The conservator is of more value than the critic, I fancy. A leader that leads or directs for human good, must necessarily act on another than the present system, because competition is the parent cause of friction, waste, and the destruction of friendship. Neither friendship nor happiness is optional on the competitive basis. It is not natural to have or maintain a state of social serenity and a more comfortable world on that basis. The brightest and happiest minds are those who forecast, and in so far as may be, act out a better system—a higher order of things.

Under the present system, the social life of the people is growing more difficult. The millions of different houses in which the separate families and bachelors set themselves up, is proof of the evil of isolation and lack of social advantages. Why should these families and single men and women be so situated, while it is practicable for them to live in king's palaces? Put a thousand people in a palace, with all modern conveniences and a corps of managers for human good. Let the "smart set" build on this plan; do away with little differences, have social advantages on a scale of dignity and excellence, learn wisdom, and have a knowledge of the holy in ecstasy of joy.

Modern Education: What it Should Be

BY J. S. SARGENT

THERE ARE DOUBTLESS those who, having themselves attained to a life of usefulness and honor by means of the present course of scholastic culture, will not endorse the diatribes in a previous article against the classical tendencies of modern education. These have had the capacity and peculiar mental bent to receive and make the best use of just that kind of training. This fact is not, therefore, any justification for trying to cram everyone's mental foot into the same sized shoe. The mental headgear, also, by which we attempt to hitch the brain and brawn of the land to the chariot of human progress, should have some kind of adaptability to the machinery to which it is to be applied.

The gravamen of complaint against the schools is not so much what is taught, as what is neglected to be taught; and this neglect encourages that species of snobbery already too prevalent, which regards the man who labors with his hands as inadmissible to the ranks of accepted gentlemen, building up thereby a social caste which is inimical to a republican form of government. Just as every shoe has a sole which is the foundation, the base of the structure, so every one's education should have a substantial foundation, which at least does not disqualify him from becoming an efficient mudsill of society if fortune, or maybe misfortune, should relegate him to that sphere of usefulness. It can be shown that this defect in our present system of mental training is largely to blame for the great army of social parasites that live by their wits, *i.e.*, by preying upon the earnings

of others, instead of entering the fields of real usefulness themselves, from which their ignorance of false notions and respectability preclude them.

There is or was an old English custom which required that every boy, whether to the royal or manor born, should be taught a trade; and that every girl should acquire a knowledge of domestic service. The sovereigns of America should not be above a like preparation for the untoward emergencies of life, whether they are to tread the halls of fame or the treadmill of domestic and manual labor. Then those who are left behind in the race for professional rewards, or are toppled from the dizzy heights of public honor and preferment, will not find themselves so unfitted by a false pride and lack of skill as to be unable to fill a place of usefulness, and wrench a support from humbler conditions of life.

What we wish here is to emphasize the fact that all usefulness is honorable, and that education should tend to open the mind of the student to the recognition of that sphere of industrial or social service to which he or she is best adapted. He should at least have a befitting preparation therefor, which will bring out the best there is in him, whatsoever sphere it is his lot to fill. Education should not be as it is now—a method for elevating the most capable or ambitious supremely high in their chosen avocations, while all others are left, so far as school training is concerned, to grope in ignorance for their occupation in life, and for the best methods by which to succeed in it when found.

There are in the United States nearly nineteen millions of pupils enrolled in the colleges and common schools, over sixteen millions of whom never get beyond the grammar grades. With some exceptions all of these millions of school children are turned out upon the world with practically no knowledge of any industrial pursuit, except such as they may have obtained from their parents' occupations, the science and best methods of which, most likely the parents themselves know but little to impart, or were incapable or careless in imparting it to their children.

Of late years there is considerable recognition of this lamentable defect in our educational system, and technological trade and agricultural schools have been established to remedy it; but as these are mostly in cities, and to follow the grammar grades, the great mass get no benefit of them. What is needed is that the fundamental teaching and practice of the trades, of agriculture, and of domestic service begin with the acquisition of book knowledge, and be kept hand in hand with it until the pupil leaves the grammar grade.

This procedure, if made as efficient and extended as widely as circumstances permit, would give a taste for, and an inkling of what may be attained in these lines, and of the method of its attainment. If then the student attends only the common school, he will have some tangible knowledge that will help him toward perfection in the sphere that the future assigns him. Or if he choose mercantile, professional or art life, this knowledge and skill will not be in the least amiss, and may prove to be of the greatest usefulness. We would not

then be treated to the inordinate spectacle of hundreds of boys turned out of school to make a living on the farm, who cannot build a hen coop or splice a rope; and of girls who cannot get up a decent meal or darn a sock. Proficiency in these little common duties of life goes very far to make up the sum total of human welfare and happiness.

The Way to Universal Peace

BY BERTHALDINE, MATRONA.

“**YOU** MAY cry peace, peace, but it is the refuge of cowards you seek.” Such were the ringing words of Owen Lovejoy at the Republican Convention of 1862, one week after the issuance of the Emancipation Proclamation. To sustain the abolition of African chattel slavery, meant to drench the soil of our country with the blood of many nations gathered together for life, liberty, and the pursuit of happiness. Moral cowardice cried for peace; but without the shedding of blood for the remission of the nation's sin, there could be no peace. Speaker Cannon's memories of Owen Lovejoy, made public by Jewell H. Aubere in the September *Appleton's*, cause the words of Owen Lovejoy to ring out again to the outcry for peace at The Hague.

This clamor for peace, peace, now heard the world around, is made in the presence of the world's unconfessed sin of wage slavery, whose enormities are far more hideous, more soul-damning, even than those of chattel slavery. Wage slavery is so well established by both organized money power and organized labor-unionism, that the masses of men seem to think it an eternally essential condition of mortal existence. This is not so. It has its timic uses for the disciplinary development of peoples, nations, and tongues; but it has its time of service limit. Wage slavery is bound to end as did the chattel slavery of the black, in a great social revolution, in a great shedding of blood for the remission of the sins of all Christendom, whose god is gold, and whose worship, the great Founder of communism called the love of money. This worship of the money power, the Apostle Paul defined as the root of all evil.

Good, as a well-known and well-defined quantity, cannot be appreciated save as contrasted with evil. Peace cannot be properly appreciated, save as brought about by a war for the establishment of a well-defined and well-understood system of righteousness. The author of the life of righteousness, which Christendom professes a wish to see established in the earth, is Jehovah Jesus, “the Lord our righteousness” of the aspiring Christian. His ideal of righteousness is defined in the categories of the Mosaic law, which he taught that only love for him and his type of humanity would ever enable a man to fulfil. The science of how to fulfil the law, how to attain the quality of love that animated the man Jesus Christ, must be learned from the scientific study of the man himself, and the universe of which he confessed himself to be the holy seed. To study properly any organism having visible form and functions, one must acquaint himself accurately with its form and functions, and the laws and principles of

which that visible form and those functions are the animated expression.

The fundamental basis of a grand era of peace and prosperity, when it comes, will be the science of the form and functions, laws and principles, of the universe, and of the God-man, its highest product—Creator and Recreator. This science the masses of mankind will not receive till they have had enough of the competitive or wage slavery system, with all the horrors of war as the concomitants of competism at its climax. This climax will see a house divided against itself, fall in the bloodiest revolution of all times. Organized capital and labor as fighting factors, named Gog and Magog by the prophets, are preparing to fight for the overthrow of the organized power of the one or the other. The Lord, when he laid down his life in the race, became a man of war; he is the Commander-in-Chief, self-appointed and anointed, of the third party. He was accepted as such by all who called themselves Christians, and received his religious or re-tying spirit of devotion to the law of love at the beginning of the Christian era. The Lord declares himself to be the creator of good and of evil, the maker of war and of peace. He said he came to send a sword, and to keep it active in the fight for the triumph of truth and righteousness, till every jot and tittle of the law should be fulfilled by his own mighty host, destined to constitute the ruling class of the age to follow the so called Christian age. This age has been marked by "wars and rumors of wars," and is to wind up with a time of trouble such as was not since there was a nation.

The people who are content to do without the communist's righteousness of Christ in earth, who want to remain joined to their idols, and to hug their money power, and boss and oppress their wage slaves, are the moral cowards of the world who are bawling for peace, while sin abounds and the Lord's prayer is unanswered.

If The Hague conference people honestly want peace, the Lord's peace, and believe that his type of righteousness is attainable by man, let them walk out from the competitive system altogether. Let them come out of Babylon, that they "be not partakers of her sins," "and receive not of her plagues." Let them aid the scientist of the universal laws of divine order in establishing a habitat for the New Jerusalem, God's Holy City of peace in earth. In such a city might gather all who love the appearing and kingdom of the Lord. In such a city the standard of the law of the Lord might be set up, and the light of the science of it be sent out to all the nations of the earth.

The forces of competism, Gog and Magog, might seek to destroy such a city; but as surely as the Lord God of Israel the Savior reigns in it, so surely will the Lord God call down fire and sword out of heaven to devour its enemies and convert them to friends. Then "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" and the Shiloh, the one God-provided Peacemaker, Joseph the Shepherd, the Stone of Israel, will be acknowledged as the Prince of Peace, the King of kings and Lord of lords.

The Columbine as the National Flower

BY BERTHALDINE, MATRONA.

IT SEEMS THAT the discussion relating to the adoption of the columbine as the national flower, has brought to public notice the results of much research for the origin of the name. The botanical name of the flower is *aquilegia*. This name has been associated by lovers of the flower with the Latin *aquila*, an eagle. All good Americans associate with the eagle, every high quality of citizenship for which they believe their country stands. All may not know that the symbolic significance of the eagle in Koreshan Science is to "tear in pieces with the beak," or the rending of the veil of the flesh by the power of theocrasis. This theocrasis is the real flaming sword guarding the way of the Tree of Life, the visible Motherhood of God.

The power of theocrasis, ushering in the golden era of peace and good will to men, is to be exercised by the prophetically announced and promised Shiloh, the God-ordained peacemaker for all nations. This Shiloh is the Shepherd from Joseph, the Stone of Israel. In this Shepherd, the stick of Joseph and the stick of Judah are made one. Thus is Israel identified with Judah, and Judah with Israel. The true American Eagle, then, is the man who attains the power of theocrasis, which is to baptize, primarily, the American people as the fulness of the Gentiles; and thus by baptizing them with one spirit into the Lord's new social body, identify them with himself as Israel. No man short of the Elijah, the man in whom God is, can exercise this power of theocrasis. Hence, the reappearance of Elijah the prophet is the Sign of the prophet Jonah (meaning dove). This is Jehovah's promised Sign of the restoration of humanity to immortal manhood.

Some enthusiasts for the columbine as a national flower, say that the derivation of the word columbine is from *columba*, through *columbinus*, meaning dove-like. Koreshans know that we cannot have the divine peace symbolized by the dove without the destructive battle of Gog and Magog, due to usher in the great and terrible day of the Lord. This day is further distinguished from all other historically known eras by the burning up of the world with the applied power of theocrasis. This will rend the veil of the flesh ripe for the appropriation of the Gods now invisible, and will baptize the world with a new divinely scientific spirit of social order. This dispensation of the Almighty creates world-wide harmonious relations, expressive of a joyous peace and the noblest of civilizations, the concomitant of man's closest walk with God.

The Peace of Paganism

BY KORESH

WE need a fleet to remain on the Atlantic expose, equal to the one we are sending to the Pacific, because the hearts of men and nations are clamoring for the disarmament of the world; all because the spirit of peace on earth and good will to men, actuates the motives of Standard Oil and the great corporations created by the competitive system, which was instituted in hell, is endorsed by modern Christianity (whose captain is the devil), and which has gone body and soul over to paganism.

Health and Hygiene

Dr. J. Augustus Weimar

"WHAT SHALL WE EAT AND DRINK?"

Some Common Sense Views on the Question of Diet

IN JOURNALS devoted to both drug and drugless methods of healing, there is no subject so widely discussed as the question contained in the above heading. Writers on this subject have brought forth an overwhelming supply of books and pamphlets. The tremendous agitation has created a restlessness of mind that already affects millions to such an extent that they are bewildered as to what to eat and drink. To be shaken out of erroneous conceptions is a good thing; but when peoples' minds are unsettled as to what to eat and drink, it produces a condition that is harmful for both mind and body. As thought is substance, it will necessarily create, and has already created, both mental and physical diseases of every description.

If ever the Apostle's words were applicable, they are applicable now. He says: "Why * * do you subject yourselves to ordinances;—('eat not,' 'taste not,' 'handle not,'—all which things are consumed in the using:) according to the [erroneous] commandments and teachings of men, which [fallacious] ordinances, having a wordy show of wisdom in self-devised worship and humility, by a non-indulgence of the body, not in any honor, are only for the gratification of the flesh." (*Emphatic Diaglott.*)

There is no question but that the almighty dollar is the mainspring of many who agitate and advocate the various prepared so called pure food articles. We are acquainted with some of these agitators and advocates who have become rich in the manufacture of various brands of pure food. It is surely a money-making business at the present time, to manufacture some new so called pure food article. The above-mentioned Biblical quotation says that it is "only for the gratification of the flesh." In the perusal of the literature of these agitators and advocates, one will indeed find "a wordy show of wisdom in self-devised worship and humility, by a non-indulgence of the body" in the food and drink on which our forefathers subsisted to old age.

The common sense view concerning the food question is simply this: Be not agitated by discussions of it. Do not cultivate an appetite or an abnormal eating habit; for the less one thinks of what he eats, the better the bodily organs will perform their functions. Avoid any extreme view about food and drink. Do not subject yourself to fallacious opinions, ideas, and fads about what to eat and drink. Let no one make such ordinances for you as, eat, taste, and handle not this or that; for all these things are consumed in the using.

Remember, thought is substance; and if you entertain wrong thoughts, or are agitated concerning food and drink, it will give you dyspepsia or indigestion, even though you may eat the best of food, and partake of the best of drink. This can be verified by the mental and physical state of those who have daily the very best kind of food and drink,

and yet are diseased, sick, nervous, and nerve-exhausted. It is strange that, in spite of having the most expert cooks, and the best prepared food, surrounded with all that is outwardly beautiful and luxurious, they are discontented, miserable, and poor in health of mind and body.

An agitated, unbalanced mind concerning food and drink will produce physical and mental ailments more readily than wrong-feeding, over-feeding, and under-feeding. If one remains mentally balanced on the food and drink question, conserves the life-forces, and partakes of nutritious food and drink, as Nature provides in every climate and locality, health of mind and body will be the result.

Adulteration of Food Articles

THERE APPEAR to have been some salient reasons for the agitation of pure food, because most food articles have been more or less adulterated. Mr. Pierce, editor of the *National Food Magazine*, began the great food crusade ten years ago, which has since stirred the nation, and opened the eyes of the public to the alarming extent of the adulteration practised. This has resulted in the enactment of many state laws. Pure food societies have sprung into existence, have been organized, and are maintained chiefly by the so called pure food manufacturers.

This on the surface might seem to contradict the Bible and the common sense views expressed above. But the funniest thing about the matter is that we, as well as other physicians, have had patients residing in the country who raised and prepared almost all of their food and drink; and yet they were diseased, nervous, and nerve-exhausted. Surely country life is to be preferred to city life, as it has naturally its advantages as regards health. Therefore, we must look for the cause of disease in another direction.

Is Disease Decreasing, or Death-Rates Lowering?

THE PURE FOOD agitation and the manufacture of pure food articles have neither decreased disease nor diminished death-rates. "The bane of the twentieth century and the despair of the doctors"—*neurasthenia* or nerve-exhaustion, mental and sexual diseases—have not been lessened in their world-wide downward march to death and corruption. Neurasthenia is claiming victim after victim at a tremendous acceleration. The pure food agitation has not proved a means of cure and prevention to the masses. Not at all. The reverse is the case, according to Dr. Bushnell, as we shall presently see. The death-rate among the so called pure food eaters is going on at the same ratio as among others. We think this is proof positive that physical food is only one half of the substance by which man lives and has his being, and by which he also gets sick and dies.

The great majority of the human race do not recognize the other half of the substance by which man lives. This is the cause of the wide-spread failure to preserve life and health. It is also the cause of non-success in healing. It

is the real cause of disease, sickness, and death. The essential cause of ill health lies in the world-wide waste of the life energies. The sex force is the veritable source and reservoir of all normal physiological health and longevity.

Every patient, however, in his present life, is not directly responsible for his ill health. Many have inherited from their parents, grandparents, and great-grandparents, their weak and diseased brain and body. The immutable laws of Nature have visited the iniquity of the fathers' sperm-waste and the mother's germ-waste upon their children. In this light, the grand and great-grandfathers and mothers were not very "grand." Perhaps, they discovered a secret law within themselves, that when they would do good, evil was present with them. It is all because we were conceived in sin, and shapen and born in iniquity; and the result of such a condition is easily discernible.

There is another point about the manufacture of so called pure food articles, which would be amusing if it were not so serious. Some of the manufacturers who clamored for a pure food law, are already making a brazen capital out of the very means that have been devised to restrict them and prevent them from deceiving the public; they are using the pure food and drug act to mislead their customers.

Koreshan literature has repeatedly pointed out that as long as the fallen human heart of the brain remains in mortality, that is, in an unchanged condition, so long will the secretly dishonest men and women deceive and be deceived, in spite of the laws and enactments. Not until all things are made new, will there be a change in the conduct of men and women.

The Medical Scapegoat

WHAT ARE the state boards of health (death) in the various states of the Union doing with reference to the pure food question? When an endemic breaks out, they at once use the adulteration of food as a scapegoat. Or they blame the water, the atmosphere, or the climate for being the cause of the disease.

The real cause of disease may be found concealed in the medical term "confidential," what the preachers and teachers call "hush," and on which the public prefers to be "mum." An inspired writer has said: "To be carnally minded is death, * * * because the carnal mind is enmity against God." This means that sensualism is the real cause of death. Are the preachers and public teachers and their adherents free from death? Then all are guilty of sensualism; for they believe in death, and expect to die and see corruption. They prefer to go the "old way;" but there is a "new and living way."

The distinguished statistician, Dr. Bushnell, says: "Disease is on the increase; suicides are increasing six times as fast as the population; murders three times faster than the population; insanity, also, is increasing faster than the population; and the country spends \$6,000,000,000 annually on the criminal, pauper, and vicious classes; while the annual increase of wealth is only \$5,000,000,000. Does not that look as if the public were becoming bankrupt?" Dr. Bushnell challenges any one to disprove his statements.

The Public Becoming Bankrupt

PUBLIC BANKRUPTCY is primarily to be looked for, and indeed it can be found in the colossal *inequitable* exchange. We mean that it can be found in the enormous waste of substance in three spheres,—in secular commerce, in church or ecclesiastical commerce, and in sex commerce. In these three domains, everything is performed at the expense of another's liberty. The one class are the masters; the other, the slaves.

Indeed, if these days of inequitable exchange, with its host of concomitants,—suicides, murders, insanity, criminality, pauperism, and viciousness,—were not shortened, no flesh could be saved. All would finally succumb to the waste of sex-force and the destructive influences of money, the root of all evil. It is barely possible even now for those in whom the seed of regeneration was sown nineteen hundred years ago, to stand uncompromising and uncontaminated. And if this class is scarcely safe, where will those appear who continue to waste the life-substance, and oppress the poor to the very last?

In view of this, it behooves us who have slept to be now thoroughly awake to the evil conditions of the present perverted world, and to refrain from any compromising and contaminating thing, be it small or great, even from being agitated by the seemingly harmless question, "What shall we eat and drink?"

Instead of this we should adopt the law of substitution, by means of which we shall be able "to resist in the evil day, * * * and extinguish all the burning darts of the wicked one." (*Emphatic Diaglott.*) Any other course will lead us into a vitiated mental atmosphere, and will, in a reflex way, dis-ease our digestive and assimilating organs and their functions.

"What Causes Eye Defects?"

WE HAVE RECEIVED several letters from readers of this department, who request us to give our opinion as to what causes eye defects.

1. If hereditary, the cause of eye defects may be found in the vitiation of the vital substance of father or mother or both, before and after marriage.
2. Neglect of proper precautions necessary after the birth of the child are frequent causes of eye defects.
3. Twilight leisure hours that are spent by boys and girls over novels, or other books.
4. Continuous concentrating efforts upon near objects of various descriptions.
5. Utter disuse of distant seeing, due to close confinement in school rooms, sitting rooms, etc.
6. Deficient and improperly admitted light in dwelling rooms.
7. The practice of facing a light during study is extremely injurious to the best of eyesight; for the eye becomes saturated with light, and then on turning to the printed page, an extra accommodating effort must be made to overcome the dazzling, and to clear up the vision. When reading, light should come either from above or from the left side over the shoulder, so as to strike the page and not the eyes; and it should, if possible, be a direct rather than a reflected light.

Topics of Interest & Importance

THE SAFETY OF SHIPS upon the seas depends upon the lights of both the heavens and the earth. Accurate is the sweep of the stars in their orbits, unerringly guiding the navigator. Governments provide light-houses to indicate ports, headlands, and dangerous rocks and reefs. No Government would permit the use of deceptive beacons upon sea and shore. Terrible would be the consequences if the lights visible at sea were placed or moved by designing or ignorant persons, here and there, without regard to port or harbor, rock or reef. Such disorder in navigation is unthinkable. Yet in the realm of human thought and relations, a startling and dangerous chaos exists. Lurid lights burn to deceive the mind. The will-o'-the-wisps of fallacy are numerous and rapidly multiplying. Among the thousands of periodicals and tens of thousands of books annually issued, a few serve as guides to progress. In the darkness of the modern world may THE FLAMING SWORD shine brilliantly, serving as both the world's Guiding Star and Beacon Light of Progress.

THE PRE-EMINENT'S ALLOCUTION

Delivered at the Solar Festival
Sunday Services, October 20

WE ARE INITIATED into the mysteries of the divine life. Our hopes are established upon the basis of a knowledge of the laws of a superlative physiology, and obedience to their mandates. We are reaching out after God, not as an extrinsic force, nor an indescribable and incomprehensible quantity, but as an inherent identity and consciousness into which we are made to develop, in the working out of a salvation in which God works in us to will and to do according to his own good pleasure.

Our aspirations and our hopes are the inherent products of processes of regeneration, begotten of God the Father, through Jesus Christ our Lord; and we are distinguished from all other aspirants in that we are evolving separately and divergently from those who lay claim to Divinity without a confession of the implantation of that germinal beginning originating in the Son of God, the Saviour and regenerator of the world.

Ours is a hope predicated upon the basis of a knowledge of the Messianic law, without a comprehension of which there can be no expectation of immortal attainment. Aware of the possibilities of our own progress in the processes of development, (in which we have directed our efforts, and the character of that climax to our desires, in looking forward to which we behold our future as that exalted order called Melchizedek,) we are urgently impelled toward sacrifice and deprivation, wherein these are conducive to our spiritual and moral aggrandizement.

Do we seek something beyond the evanescence of a transitory and precarious mortality, something in which there exist the forces of a stable tenure and equanimity, something in which resides the assurance of an abiding place of everlasting perpetuity? Then let our souls unite in one glad acclaim of filial unison, in which there is the acknowledgment of a dependence upon the Messianic Saviour of men; and more than this even, that such a Saviour is the incarnate Divinity, Creator, and Redeemer.

My aspiration and my hope are that I may become one with you, a receptacle for the afflatus of that theocrasis in which the world receives its consummate baptismal respiration, in which we breathe the breath of God and are born into his life.

If I breathe a superlative aspiration in the silent prayer

of my longing soul, it is that I may be the worthy instrument for the consummation of the hopes of the world in the Maternity of God, as a channel for the projection of the fruit of the Tree of Lives, in that unction from God's Messenger, bestowed upon me for the performance of that use to which I may have been appointed, and of which I had no previous consciousness.

I rejoice in that I am worthy of a place as a co-worker with you, and a fellow disciple of the Master in whose service we are all pleased to unite, with the one urgent impulse toward the regeneration of the world, and the reduction of the hells to that subjective order in which the arbitrations of a divine supremacy overact and regulate.

Associated with our spiritual hopes and aspirations there is an intensely practical side to our activities, whose standard of virtues is embedded in the footprints of an example of realism which we might regard an honor to emulate. In all things which appertain to the character of a practical life, we are the example of the world, for we have thus placed ourselves; and in so doing, we have challenged the world to investigate and observe our moral standard as to its theoretical tuitions, and the practical application of our lives to this theoretical assertion of our claims and working criterion of the truthfulness of our assertions.

We are a light to the world in that proportion in which our theoretical disclosures are supplemented with our practical application of the principles of righteousness in the uses of our society, in all of the concerns of that utility prompted by our love to God and the neighbor.

The world is ripening up to conditions in which we may initiate into communistic and coöperative industry such as are fitted for these various phases of relationship; but there must be some foundation in the things we are able to exhibit as the products of our practice. Let us demonstrate by our success in our efforts at a communistic attainment, something tangible as an assurance of that stability which will be inviting to seekers after an established and settled brotherhood. Let us possess God the Lord within our own sphere of aspiration at least, and sacrifice for that unity of soul which worketh by love, and endureth forever.

Japan has bestowed war medals upon ten American women volunteer nurses. Dr. Anita Newcomb McGee received the order of the sixth class, the remainder, the order of the seventh.

THE SOLAR FESTIVAL AT ESTERO

Some Thoughts Suggested by
the Day and Its Exercises

BY THE EDITOR.

AUTUMN is the most delightful season in the Southland, and October is the great ideal month of the year. It is the beginning of the fruit harvest. The fish are in season and the birds are in song and on the wing, and refreshing breezes blow from quiet seas. To the group of Koreshans in Florida, October is made all the more enjoyable by the celebration of the Solar Festival in honor of the birth of KORESH, our Leader. The Festival season just passed was one of great profit to our people. It may be said that no more delightful and interesting day was ever spent at Estero than October Eighteenth of this year. Its dominant thought was progress, and its keynote practical endeavor in the application of the laws of life. Under the banner of divine Communism we take another step in time along the path of attainment.

The Lunar and Solar Festivals are the two great holidays among the Koreshan people, the Lunar Festival being celebrated April Tenth of every year in honor of the natal day of VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity. Thus in appropriate symbol, the sun and the moon vie together in the Koreshan year. At the Festival just passed, the sun ruled the ideal day, and the full moon added to the glory of the night, silvering the landscape everywhere.

Both educative and refining are these climaxes in our social life at Estero. We renew the strength of our common hope of immortal life, breathe the spirit of encouragement, and increase the bonds of our religious life. Uplifting and stimulating are all the exercises designed to be. The mind stores in the chambers of memory the gems of thought disseminated, and impressions received from words and scenes which throughout the festivities pass in review. With delight we witnessed the gathering of the large communistic family in the Dining Hall, where we enjoyed in common the exercises of the hour. The climax of the morning exercises was reached in the impressive address by KORESH, the Prime Counselor, in which he urged more earnest endeavor in the practical application of the doctrines of Koreshan Science, and in the sacrifice of all for the rewards of immortality.

Brilliant and gorgeous were the scenes of the Evening Entertainment in Estero Park, enjoyed not only by our own people, but also by friends from various parts of the county, who were cordially welcomed and hospitably entertained. The accompanying program discloses the order of the scenes of the evening, enacted under the canopy of the sky, upon the bosom of Mother Earth, between walls of flowers and foliage of the Park. Attractive, indeed, was the natural and artistic landscape illuminated by flambeaux, torches, and the footlights and side lights of the platform.

Not for mere show was the appropriate grouping of the different races. It was representative of the whole humanity progressing toward the climax of civilization. They move along the paths of war to the hall of peace. Interest in this display of the racial elements of the world was intensified by appropriate costumes, historic scenes, and ex-

travaganzas, the whole displaying both talent and culture. That the various actors in this drama of the races were appreciated, was evident from frequent applause by the audience. Nearly one hundred people took part in the displays, appearing in costumes on both the platform and in the grand march of all the races under the leadership of the Angel of Peace.

The Solar Festival Sunday Service, following the celebration, was of special interest and import, tending to impress the mind with the great truth of the Messianic mission, and the importance of greater harmony of effort in the Koreshan life. At this service the Pre-Eminent's Allocution was impressively delivered, the text of which is published in full in this number.

Numerous were the thoughts suggested by the Solar Festival and its exercises. How effectively, indeed, may great truths be presented in the open air theatre, where real foliage and flowers under brilliant illumination may adorn the settings, instead of the artificial things which appear on the ordinary stage! What vast audiences might aggregate under the starry dome, in perfect freedom from bad air and fire horrors! The future holds much in store for the dramatic art, and nothing seems more certain than the blending of Art and Nature in the scenic effects in the open amphitheater. The time will come when all dramas will be rendered under the auspices and control of the Government, entirely free to the masses.

Our Festivals suggest what each new year may bring to us, both as members and a collective unit. What may each year add to our lives? In the case of too many people, the years add only the effects of time in the path of mortality. With us it should be in the direction of greater knowledges, broader fields of view, stronger hopes, and higher attainments. Not only in every year should progress be made and marked, but every day and hour should count for added force of achievement in the path of daring against all the elements and forces of evil. No one should attempt to go carelessly to the goal of Koreshan achievement. The progress of the Pilgrims of Destiny is attended by hazardous experiences and seemingly insurmountable difficulties, as outlined by Bunyan's famous allegory. It is only with alert intellects and willing hearts that we may move forward at all in the highway of attainment.

The world tends to efforts along universal lines. Mighty are the forces working to prepare the world for the results of the great movement of the ages, now finding its nucleus and polar point in the Koreshan people. Rapid is progress along lines of inventive genius as displayed in labor-saving machinery, means of transportation and communication, and colossal organizations. The world is enlarging its field of activity and usefulness; and in time, and that soon, all the kingdoms of this world will become the united kingdoms of our Lord and his Christ. It is for the development and manifestation of that kingdom that we work and wait. We may crown each passing year with deeds of heroism looking to the ultimate triumph of the Messenger.

From October 1892 to March 1, 1895, women took out 713 patents. From 1790 to 1905, 4,500 patents were granted to women.

The Solar Festival Program

October 18, 1907. A. K. 68

MORNING.—1. Revielle, 6:30 a. m. 2. Concert, Estero Park, by the Koreshan Band. 3. Escort of the Prime Counselor and Pre-Eminent to Dining Hall, by the Mayor and City Council of Estero. 4. Initiatory Address by Mayor Graves. 5. Breakfast, 7:00 a. m. Music by the Koreshan Orchestra. 6. Address, by KORESH, Prime Counselor, 10:30 a. m.

Afternoon, 2:30 o'clock.—Assembly at Hall of Arts. Band Concert at 3 o'clock. 1. March, "Stars and Stripes Forever," Sousa. 2. Waltz, "Blue Danube," Strauss. 3. Selection, "Robin Hood," DeKoven. 4. Intermezzo, "Blood Lilies," Arthur Pryor. 5. Descriptive Fantasia, "In the Clock Store," Chas. J. Orth. 6. Two Step, "Bowery Buck," Tom Turpin. 7. Schottische Caprice, "Corn Cracker Dance," F. W. Meacham. 8. "In a Garden of Melody," W. F. Sudds. 9. A Mexican Idyl, "On the Mesa Grande," Louis Maurice. 10. March, "Gloria," F. H. Losey.

Evening, 7:30 o'clock.—A Vaudeville in Estero Park. The Warpath and Peace Conference represented by actors from the five general divisions of the human race. Cues taken from the Jamestown Warpath and The Hague Peace Conference.

Music by the K. U. Band.—Overture, "Golden Scepter," Schleppergrel.

THE INDIAN RACE. Pantomime. 1. The Capture of John Smith. 2. The Rescue by Pocahontas.

Music by the K. U. Band.—March, "Flying Arrow," Abe Holzmamm.

THE MALAY RACE. Extravaganza: "The Federation of the Kings of the Cannibal Islands under one flag."

Music by the K. U. Band.—Intermezzo, "Sesame," Robert King.

THE MONGOLIAN RACE. Represented by the Mikado's Fantasia: a Japanese Divertisement.

Music by the K. U. Band.—Waltz, "Eulalia," Theo. Tobani.

THE ETHIOPIAN RACE.—Represented by a Troupe of Minstrels.

Music by the K. U. Band, "The American Patrol," Meacham.

CHALK TALK, by THE AMERICAN EAGLE Cartoonist.

THE CAUCASIAN RACE.—Represented by Uncle Sam and John Bull, in association with Germany, France, Italy, Spain, Switzerland, Scotland, Ireland, and Russia, under the protection of the Goddess of Liberty.

THE PEACE CONFERENCE, symbolized by the Herald Angel of Peace, welcomed and followed by all races and nations.—Grand March and Review.

Music by the K. U. Band.—March, "Stars and Stripes Forever," Sousa.

The Geometry of Life

KORESHANITY deals with the geometry of life, the mathematics of social and political economy. It presents the scientific, the natural pattern for the true and new society; that pattern is the anatomy of man and cosmos. Modern science rests upon the fallacious conclusions of the modern astronomer. There is no righteous potency in a so called system of human economy which finds its origin in the atheistic and unscientific Copernican astronomy.—
THE EDITOR.

THE ALCHEMICAL LABORATORY OF THE BRAIN

(Continued from page 7.)

progress of the nominal Christian world—is in the line of the aorta and its branches; and in correspondential analogy we are pursuing the course of a degenerating Christian system to a final departure from the system into a new field of operations, for it is declared: "Behold, I make all things new." If we look deeply into the departures from the ordinary Christian current of human conception, conviction, and belief, we will find our analogical and antithetical correspondences in a revival of the thought, in the Occidental world, of the possibility of successive re-embodiment and a final reincarnation.

The critical student will not forget the fact that not all of the blood passing into the splenic artery continues its course toward and into the spleen. It starts out from the coeliac axis with what appears to be a common purpose; that is, to attain the conditions which only the splenic function is capable of accomplishing for the blood; namely, its destruction by a new process, a complete conflagration wherein it is primarily converted to a spiritual force which enables it to take its flight to the brain as mental energy, or, more strictly, mental spirit. It enters into the sphere of the affections and intellections of the brain (encephalon).

The student will not fail to see that in the doctrines of Koreshanity and theosophy there is an apparent common conviction, and that these cults are represented by that arterial course which takes its departure from the coeliac axis in the common trunk of the splenic artery. We shall be able to define the distinctive course of the two cults through this critical physiological analysis, and to determine for the student the point of departure from the splenic course of that blood which, though holding some things in common, fails to perceive the final vortex, having desires which preclude the possibility of reaching the splenic conflagration.

The Secret Chamber of Being

Enter with us into the profound secret chamber of being. Study with us the differentiations of Occidental Orientalism as derived from the writings of the teachers outside of the Christian cult, and its progress through the Occidental civilization. Let us examine some points of specific distinction. Orientalism as defined in modern theosophy has no center, consequently it denies the specific Divinity and Sonship of the Son of God. It is all circumference without any center. Buddha, while teaching the doctrine of absorption into Nirvana, did not attain to absorption. Why? Because he did not have the science of absorption, but only its belief, and consequently could not attain that point of overcoming which would enable him to possess through the process of absorption.

The Christian Messiah not only taught the doctrine of absorption, but actually attained it by overcoming. He was dissolved through an incorruptible dissolution, entered into the throne of God, and through his spiritual precipitate he baptized the Christian following with the same aspiration. The Lord in his ascent went into the central Divinity; by his descent he went into his church. He was eaten

by his people, for he taught them that his flesh and blood should be partaken of by his church. The Christ descended into the race through its appropriation of the substance of his body. This double absorption involved the principle of conjunctive mental unity—a law clearly defined in the Koreshan literature.

The Founder of Koreshanity was thirty years of age when, dissatisfied with the attainments of the medical profession, he sought to discover some principles of science through which there might be a greater medical benefaction to the human race. He was engaged in his electro-chemical laboratory, investigating the principles and laws of life, when he suddenly made the discovery that all life developed within the cell; and when his mind was opened to the great truth of the cellular development in the least forms of life, he immediately broadened into the conviction that universal life was cellular in its development, and herein was found the clue to the relation of the center and circumference of the universe. This discovery constituted the basis of a revolution in universal conception, and the Koreshan Universology was born into existence.

There had been no previous mixing up with modern spiritualism, no previous knowledge of any of the Oriental cults; for his time throughout his life had been devoted to the subject of modern medicine, this being his chosen profession. He came suddenly into the conviction of the principles of reincarnation, and immediately discovered that reincarnation was the early Christian conception of the resurrection of the dead, in which was involved the knowledge of the great truth that the Lord Jesus was the complex reincarnation of the past; that in him were Abraham, Moses, and the prophets, and all their host of Israelites, who constituted the lambs which the Christ gathered with his arm and carried in his bosom.

How differently came the Occidental modification of Orientalism with the modern theosophist. Madame Blavatsky, a Russian spiritualist, met in New York with a few other spiritualists, Colonel Olcott being among the number. About the time that the Founder of the Koreshan Cult came into his illumination, with an entirely new phase of science, these few, under the leading influence of Olcott, revamped the Egyptian and Hindu philosophies. Taking for their system the ancient writings of Egypt and India, they compiled what they then denominated theosophy, with its denial of the Messianic law, and with the acceptance of the modern and ancient conception of a universal spirit called God,—forever mysterious and beyond the comprehension of the mentality of the human race.

Following the line of our correspondential and antithetical analogies, we find that in the vidual organism there is a departure in a number of divergent arteries, from the splenic course directly to the pancreas. Branching from the trunk of the splenic artery, there are a number of offshoots into the spleen. These enter the spleen at different points, each, of course, carrying a distinct blood. These may be traced correspondentially, in the systemic circulation of the Grand Man. We are able thus distinctively to define the difference in character of the blood determining toward and into the spleen, and those varieties of blood entering by this shorter cut to the pancreas; and we can

define also, the destiny of the blood entering the spleen, and that entering with these shorter currents into the pancreas. They both have their specific uses in the circulations of the Grand Man.

In this specific study of the spleen and its relation to the body, and correspondentially to the man in his universal or greatest form and function, we will cite a remarkable ethnical and historical record, as defining in the natural course of events a corresponding line of spiritual progress.

Abraham's System of Ethnology

Abraham so provided that in the course of the development of his race, his posterity for many generations could trace its lineage directly back to one parentage. Each could say, "Abraham is our father, for we can trace our lineage directly to this common parent of our race." Nothing less than a divine power and knowledge could have generated and directed so great a conception in the mind of the supreme patriarch of a prospective nationality as the Hebrew race, with the purpose of developing himself into the Messianic character of the entire world, through whom all of the nations shall be blessed.

What Abraham was to his people in a material and natural way, that, the Lord Jesus is in the arch-human and spiritual way. Twelve tribes could define the line of their descent, and understand the laws of their relation to the universal humanity to such an extent as to be able to denominate each as to the special constellation of the Zodiac to which he belonged, and under which it was genitured. Israel constituted the anthropostic Zodiac. There is a corresponding arch-human or spiritual Zodiac, in which the Lord was the source and center, the Apostles of the Lamb constituting the primary stars in the Zodiacal belt.

The people who enter the spleen of the Grand Man have direct relation to the cerebral Zodiac, to the conarium, and to the *calumus scriptorius*; this last through the pneumogastric nerve of the universal body.

As the progeny of Abraham could trace their lineage to one common father, and saw in him the parent of the Hebrew race, so the children of the resurrection will be able to trace their lineage directly back, through the inspiration by which the Disciples of the Lord appropriated the flesh and the blood of the Christ of God, in its dissemination through the operation of the Holy Spirit. Those who cannot recognize the central Divinity in the Son of God, and who cannot see in him something more than a common mahatma or a yogi, are not in the line of the splenic artery of the universal man, for a circulation to its ultimate termination in the universal spleen.

Those who can see in the Christ of God the fulness of the Godhead bodily, have been through the entire circulations of the body, and are prepared to eliminate those conditions which bind men to the flesh of human lust and desire. A brotherhood of men will be able not only to recognize the human origin of the human race in the perfect Creator from whose life humanity springs, but will be able to come to the confession that the Fatherhood of God is of such a character as to designate him the origin of that common blood which will constitute the regenerated arch-humanity a brotherhood of Gods.

For the Younger Minds

Marguerite Borden

The Singular Story of Mother Ann Lee

(Continued from the October Number)

Perils at Sea

AMONG THE MANY visions received by Mother Ann was one that wrought a great change in the life of her little society, and occasioned a long adventurous journey across a raging ocean to reach the land of God's favor. In her vision she beheld a tall tree, on which every leaf shone with such brilliancy that the whole appeared like a flaming torch,—a type of the Lord's church to be established in America. Spiritual communication to this effect was also given to nine of those nearest and dearest to their leader, and they, with Mother Ann, started for the United States, May 19, 1774.

They boarded the *Mariah*, an old leaky ship that had been condemned as unfit for the sea; yet their faith in the divine Providence never wavered, and they set sail, a happy little band of Shaker pilgrims. Their spiritual "gifts" continued, and the joy with which they were filled impelled them to sing and dance in the praise of God, as they had previously done in England. The captain, who could not abide their behavior, declared in a violent temper, that if they persisted in such antics while on his ship, he would throw them all overboard. But believing that they were influenced by a holy spirit, they disobeyed his commands and did as they felt inclined.

One night, in the midst of a terrible storm, while they were dancing and singing, the captain burst into their meeting, and in his fury attempted to execute his threat. They were about to be cast into the black, hissing depths, when the ship suddenly began to leak, and the water poured in so rapidly that the captain turned white with fear, and announced to the already alarmed crew, that the boat would sink before morning. During the fright and confusion, Mother Ann came before the captain and said: "Be of good cheer; there shall not a hair of our heads perish; we shall all arrive safely in America. I just saw two bright angels of God standing by the mast, through whom I received this promise." She allayed the anxiety of the seamen, and placed herself and her companions beside them at the pumps. Soon after a huge wave struck the loosened plank and knocked it back into position, thereby stopping the leak. This unexpected escape from the hand of death seemed little short of miraculous, and during the remainder of the voyage the captain permitted all on the vessel to indulge in their accustomed forms of worship. When they reached New York, he gave them the credit of preserving his ship from destruction.

Mother Ann in America

On August the sixth, the "*Mariah*" arrived in port, where the little group separated to seek employment. Mother Ann remained in New York. Her husband, Abraham Stanley, who had accompanied her from England, was soon after taken with a severe illness, through which Mother Ann nursed him with the utmost care and tenderness. Abraham had never been a devout believer, but in

his actions he had always appeared to be respectable. When he recovered his health, he not only forgot the kindness with which Mother Ann had attended him, but he plunged into dissipation, completely renounced his religion, and finally demanded that Mother Ann, also, forsake her belief. As she would not accede to this he left her, and married a woman of questionable character.

Mother Ann then went to Watervliet, a town not far from New Lebanon, where a spiritual awakening had just taken place. Many of the New Lebanon people visited Mother Ann, and became convinced of her mission; but as the number of believers began to multiply, new persecutors arose. The Shakers denounced war in general; and as the Revolution was then in progress, this savored of treason, and gave their accusers a pleasurable chance to attack them.

As a Shaker named David Darrow was driving a flock of sheep along a certain road, he was stopped and surrounded by a party of men who took him into custody, pretending that they had the right to arrest him. He was sent to Albany for trial, and was required by the commissioners to swear obedience to their laws. As he refused to take any oath whatsoever, he was put into prison, where he was shortly joined by Mother Ann and several others, who were supposed to be guilty of misdemeanor. The imprisoned Shakers were kindly treated, and were allowed to receive visitors. Crowds of people came to listen to their sermons delivered through the bars of the jail; and in this peculiar way conversions were rapidly made. When Mother Ann and the Elders were again set free, they journeyed from place to place making converts as they went, and also encountering much hatred and abusive treatment; but during the cruelties imposed upon them by their enemies no life was lost, although numbers of innocent victims carried scars and brands as long as they lived.

In September, 1784, at the age of forty-eight years, Mother Ann Lee ended her career in the material world, leaving her church to pave the way, as it were, for the advent of another and higher celibate order, possessing that truth which shall awaken the sleeping world from the nightmare of chaos into the real life's beauty.

The Belief, Mistake, and Culmination of Shaker Church

FROM THE WRITINGS OF KORESH.

"THE RELIGION of the Shaker and Harmonite societies constituted the foundation of their bond of unity. It held them together, though their hearts were full of personal jealousy; for no honest Shaker or Harmonite will deny that the whole career of the once great communities was marked by conflicting and opposing personal interests. It cannot be said that they have not partially fulfilled some great purpose yet to be realized in the aggregation of social effort. A critical study of these efforts—in such analysis as will define the principles of success and failure, and enable the analyst to discriminate them—must necessarily make its impression upon the generation fortu-

nate enough to fall within its influence. The psychic energy passing out into the world on esoteric lines, from these communo-socialistic developments, is equally potent, if not even of greater force than the mere rational efficacy of the study of their history. These societies as they have existed in the past will never recuperate. Their constitution, either incorporated into the life, or written upon parchment, possessed the elements of a specific longevity. At the point where the constitution failed, the body disintegrated. This is a universal law, to which every organism is subject.

"The societies mentioned were both dualistic. They each embodied the doctrine of the counterpartal relation of the Bridegroomhood and Bridehood of God, and thence of the bridegroomhood and bridehood of man as dual. While this was embodied in their religious convictions, they failed to incorporate in their natural body the concept obtaining in their religious aspirations. They made the grave mistake of judging according to the sight of their external eye, limited to the special case of the ordinary life of man. Man is dual, male and female; *ergo*, God is dual, male and female. This was their argument. God is not dual, but *biune*; and when the perfect man comes he will partake of the same characteristics,—the two forms will blend into one. The biune or composite being, the one who has the circle of life complete in himself, is the immortal one."

Universal Repetition

THE UNIVERSE is governed by cycles of time which are definitely enumerated. Events transpire, and personalities are brought into the world at specific periods. Cycles of time vary in length from days, weeks, months, years, and ages, to the grand cycles which involve within themselves all experience, and at the termination of which "history repeats itself."

There are given periods of time from seed-sowing until harvest in any domain. These cycles of vegetable or animal life differ according to the kind and quality of the seed, and the fertility of the soil in which it is planted. A crop of wheat is planted, a new crop is harvested, and again another crop is planted; each time the fruit of the implantation is wheat, but a different crop; so it is with humanity.

Nineteen hundred years ago, Jesus Christ lived with his Disciples and brought the light to a benighted people. At a future period, a man by a corresponding name will come into the world. He will live, and act and have his being, precisely in the same manner that Christ did; but he will not be the same personality; he will be a new man raised up for a like purpose. So it is with all peoples, nations, and tongues.

The Myth of Aurora & the Aurora Borealis

IN THE EARLY DAYS of the Greeks and the Romans, mankind fancifully peopled the world with wonderful beings of varying power, who held under supervision all the numerous departments of earth, sea, and sky. The gods and goddesses were not subjected to death; but their natures were much like the natures of men, and they were frequently inspired by the love of mortals.

Aurora, whose name signifies to burn, and therefore

gives us the impression of light, was the Goddess of dawn. The Dawn, the Sun, and the Moon were supposed to arise from the ocean, and ride through the heavens in chariots to give forth light for creation. The origin of the dew is attributed to Aurora. She loved Tithonus, a mortal, the son of the Trojan king. She carried him away with her, and implored Jupiter to endow him with immortality. Jupiter granted her request; but the hair of Tithonus at length turned white, and the sorrowful Aurora discovered that she had failed to ask for youth as the accompaniment of everlasting life. Aurora no longer enjoyed his companionship, but left him to wander alone through her palace, where she permitted him to remain. At last when he could no longer walk, she shut him into his chamber, from which his feeble voice could still be heard. Rather than allow him to live eternally in a mummified body, she finally turned him into a grasshopper. Memnon, the son of Aurora and Tithonus, became king of the Ethiopians, and fought in battle with the great commander, Achilles. Memnon was slain. The heart of Aurora was filled with grief, and her tears are still seen on grasses and flowers in the form of glistening dewdrops.

Everyone has heard of the aurora borealis, and many have had the good fortune to see it. The aurora borealis, or northern light, has its correspondent at the south pole in the aurora australis, the southern light. The north pole is, as its name signifies, a point where vast quantities of energy heap up or polarize. Surrounding the north pole is a magnetic zone, and above this zone in the earth is another in the air, which is electrical. Energies accumulate at the aerial polar points. A combustion takes place, in which elements of the air are consumed and electric currents radiate from the central aerial pole to the rim of the magnetic zone beneath.

"An aurora comprises irregular patches and dancing columns of light of rapidly changing forms, and is probably due to electric discharges. During extensive displays, there is often such electric disturbance as to interfere with the working of the telegraph. The frequency of auroras is supposed to be variable, with a period of about eleven years, corresponding almost exactly with that of the frequency of sunspots."

An auroral illumination was witnessed in the northeastern part of the United States, on the evening of July 10, 1907. A bow of white light stretched from the eastern to the western horizon. It seemed to divide the heavens into halves, and lasted about thirty minutes. The northern portion of the sky glowed with the same misty white light, from which rays shot toward the zenith. At intervals the rays became rolling clouds or waves of light, waxing and waning as they moved up and down. It is in such auroral displays that the earth utilizes her surplus electro-magnetism.

Nothing is Useless

NOTHING is ever lost in the great economy of the universe. The worst is but the soil in which the best may be planted; and so in time the soil itself is absorbed, and becomes some beautiful, living thing, perfect of its kind, to grace the world wherein it dwells.

Each life, enveloped in its corrupt personality, may recognize its own defects; and, through an aspiration for a purer and better existence, it may transform itself, and enter through the portals of the blest to find God's tabernacle.



In The Editorial Perspective.

THE EDITOR.



THE GOVERNMENT EMPLOYMENT BUREAU

WHEN GOVERNMENTS begin to serve the people instead of aiding and abetting schemes and factors of commercial and industrial oppression, they give promise of progress. The steps taken by the Roosevelt Administration on behalf of men and women seeking employment, is a step in the direction of performing real functions of government. The word govern is derived primarily from the Greek *kubernao*, meaning to steer or pilot, to direct, to guide. The ship of state upon the great sea of human activity must be under the control of an experienced pilot, else it may be wrecked upon dangerous rocks and reefs. Good government is essentially paternal. Governments should not only look after their subjects in distress, but in prosperity also, in order to prevent forms of suffering. When the new Labor Bureau was established, a department of it was intended to impart information to immigrants and others, where different kinds of employment might be found. Later, it was decided that the department should include an employment bureau, so that applicants may not only find information desired, but employment as well. If now the department assumes some proportions, and spreads in usefulness as has the postal system, it may go far to check the tyranny of labor-unionism, and provide employment for thousands who do not desire to connect themselves with the striking and beligerent element of the laboring classes. From a type of paternalism in the present period of competitive strife, it may not be a far step to control of industry as a whole by the Government. Public ownership is the ultimate solution of numerous industrial problems of the hour.

The Stereoscope in Astronomy

HERSCHEL conceived that the stars were all of uniform size, and that their difference in magnitude was due to difference in distance from the observer. He undertook a system of star-gauging on the basis of his hypothesis, placing the largest stars nearest us, the smallest the most distant, and so on. More recent measurements of stellar parallax, however, have led to the utter abandonment of Herschel's theory. Dr. Max Wolf, astronomer of the Heidelberg University, has for some time been at work in the line of observation of photographs of the stars, by means of the stereoscope, which, as all students of optics know, give to pictures striking aspects of relief and solidity. It is apparent from published stereoscopic views of constellations, that some stars, as well as planets, stand clearly in relief this side the star sphere. Now let us note that the use of the stereoscope in astronomical work will constitute a very potent argument in favor of the Koreshan Cosmogony. It brings the matter of celestial optics down within the limits of comprehension, for the reason that an instrumental factor is employed to increase the parallactic angle between the two orbs of vision. To think of astronomers observing things through the stereoscope, is to think of making astronomical observations at short range. The stars cannot be very far away, if they admit of such relief projection.

But let not the world be deceived by mere conjectures based upon stereoscopic views of the heavens! It is notable that less than twenty stars, of all the millions visible through powerful aids to vision, show any appreciable parallax. It is generally assumed that they do not because of their immense distance. Such is not the case. Points upon a star map show no parallactic shift from various angles of observations. If nearly all the stars lie in the same plane, as shown in the Koreshan conception of the heavens, no parallax would be apparent, though the stars be but a thousand miles from the earth. The stellar plane or sphere is the limit of vision, and as the atmospheres beyond them are not penetrable by vision, parallactic angles could not obtain. But if photographs of sections of the heavens be observed stereoscopically, the star points will appear in different planes in relief. It is inevitable, not because they exist so in space, but because of the illusive effect of the stereoscope. We are able to demonstrate, as a result of a series of stereoscopic experiments covering a period of more than twenty years, that points, letters, or other characters strewn upon two surfaces, and their images merged visually into one by means of the stereoscope, or by skilled observation with the unaided eye, stand out in bold relief in different planes, though really marked or impressed upon flat surfaces placed in the same plane. Of all the senses, that of sight is alone adapted to modern astronomical work; but of all the senses, none is more subject to deception, owing to the numerous illusions which false interpretation of visual impressions may yield.

Giant Fraud in the Quaker State

THE NEW state house at Harrisburg, Pennsylvania, has been in process of erection for some years past. It is an elaborate affair, and cost many millions of dollars. It is now completed; and the state is soon to begin action against a number of men to recover about \$5,000,000 taken from the state by fraud through the processes of graft. A noted sculptor was engaged to produce the statuary for the sum of \$700,000; but he has received, after years of hard work, less than \$25,000, all of which was paid to his workmen, and he is now penniless. Corrupt politicians, including the former governor and his cabinet, and others, are involved in the conspiracy to defraud the state. Pennsylvania was founded as a colony by William Penn, the honest Quaker, who found favor with the Indians because of his fair treatment and square deals. If he were to now return to the state that bears his name, he would doubtless find cause to be heartily ashamed of the conditions existing in what he designed to be a commonwealth.

Standard Oil in the Lime-light

JUDGMENT has overtaken the Standard Oil Company, and its downfall is measurably assured. At least the old regime seems to be in the passing. Troubles seldom come singly; and to such a giant concern they may multiply rapidly. Standard Oil stands in the brilliant lime-light of publicity. Government investigation has resulted in the

most startling disclosures, and the Rockefeller concern may now be safely characterized as one of the most deceptive and despotic commercial organizations ever known. Many people believe it to be the most stupendous fraud ever foisted on the people. Its cut-throat methods have become so patent and apparent as to force the Federal power to call a halt. Judge Landis has made himself famous through imposing the largest fine ever known in the history of jurisprudence; and the facts revealed by the appointed commissioners show that Standard Oil has realized in some instances 700% on invested capital, and in others as much as 7,000%,—a veritable get-rich-quick scheme, surely. But the Standard Oil is not alone in the employment of questionable methods. In character it is but a typical trust. In the strong lime-light of publicity it but reflects the qualities of the general competition in Christendom, where the simplest principles of common humanity are forgotten in industrial strife and commercial warfare.

The War of Words About Peace

THE FAILURE of the second Hague Peace Conference is freely conceded throughout Christendom, and universal peace is dubbed as a chimera—at least so long as the present spirit of competition along all lines of human relations prevails. Disarmament has been proposed at no time throughout the numerous sessions of the recent peace congress. The sum and substance of The Hague results so far, are about like this: If two or more nations fall out and want to fight, why, all right—go ahead; but they must notify each other in good time, so that all sides may be amply prepared for deadly conflict. The neutral powers may look on, but not assist in any way. It may be said that the conference has been instrumental in reducing warfare to some kind of order; but it has taken no steps to abolish war. Indeed, hear President Roosevelt declaring for a still larger navy, holding that the army and navy departments must do their best in order to be prepared for the worst—and that means the threatening yellow peril. It is our conviction, grounded in the science of world-progress, that the present cry of peace is in fulfilment of the prediction of the Hebrew and Christian prophets, to the effect that men shall cry peace, peace, when there is no peace, nor any possibility for peace, until the world passes from the dispensation of conflict to the enlightened Golden Age of universal peace under the beneficent reign of the Gods in earth.

Is the American Press Free?

UNRESTRAINED FREEDOM of the press was guaranteed to the American people by the Constitution of the United States. Numerous publishers boldly assert that Constitutional freedom of the press does not exist. It is well known that thousands of publishers have battled with the post office authorities during the past several years, because second class mail privileges have been denied to them. The boldest charges perhaps ever published appear under the authorship of Mr. Wilmer Atkinson, of Philadelphia, who takes the ground that not only is the press not free, but that Congress has illegally passed laws to enslave it. The Constitution says that Congress shall pass *no* laws abridging the freedom of the press. But it would seem that

Congress *has* done so in the face of Constitutional authority. The Act of March 3, 1879, was as *subsidy*, a special privilege granted, and not a right bestowed. It is a privilege which has been taken away in thousands of instances, and that too, in an arbitrary manner, from which there is no legal redress. Suppose the freedom of the American waters was guaranteed absolutely under the Constitution, and Congress even forbade to pass a single law abridging that freedom. If Congress should afterwards stipulate certain conditions upon which vessels might be allowed to pass from port to port, not as a right but as a privilege, not one person could conceive of the freedom of the seas as remaining to the American people. But did not Congress in the Act of 1879 lower the newspaper postage, and thus grant a benefit to publishers and subscribers alike? It lowered the rate of postage, granting it under certain stipulated conditions, more or less vaguely expressed, which have ever since been bones of contention between the department and the American publishers. There are now some 22,000 publications issued in the United States. During the past six years nearly 25,000 publications have been denied admission to the conditions of subsidy under the Act of Congress of 1879, nearly 3,000 more publications than are now in existence. The conditions and processes of subsidizing the American press place in the hands of one man the power to say what papers are to be allowed publication under the Act, and what not; in other words, the power to grant freedom to publish here, and to abridge it there. The spirit and the letter of the Constitution are, absolute freedom to publish. If libel and obscenity and anarchy in the press are to be restrained, let the courts do that; let jurymen pass on these questions, so that both prosecution and defense may be heard and legal decision rendered; and not commit the entire interests of American publishers to the authority of the head of a single department at Washington. We sincerely believe that radical changes are necessary to conform to Constitutional principles respecting absolutely free speech and free press.

The Great Industrial Warfare

COMPETITION is a warfare, a conflict, a struggle for the mastery on the part of a few, and a struggle for existence on the part of the many. We are said to be living in the most prosperous period in the history of the American nation; but it must be admitted that the millions own no homes, no property, their stock in trade being ability to perform uses in conditions of drudgery. The laboring classes are not prosperous; the luxuries of life are enjoyed only by those who have monopolized the nation's wealth. In the great competitive warfare, two great generals command opposing forces—General Prosperity and General Poverty. General Prosperity commands the wealthy, the heads of trusts, the captains of industry, the merchants of commerce, the grafting politicians, the educational institutions, the fashionable churches, and the subsidized press. The army under General Poverty is far more numerous than that under the opposing general, but they occupy few places of advantage; helpless victims of the soldiers of General Prosperity, are the majority. Unhappiness and discontent are inevitable results of the persistent conflict, which must continue until the love of wisdom in the science of truth is shed abroad in the hearts of the people. Ultimately the world will perceive the utter folly of the conflict of competism, and the profound wisdom of that Brotherhood destined to unify the hearts of millions in communistic endeavor and achievement.

Review of Research & Opinion

THE EDITOR.

The Effects of Higher Criticism

MANY MEN deem it necessary in turning from the dogmas of the modern church, to reject the facts and doctrines of the primitive Christian system, as well as the teachings of the Old Testament along various lines. There is no necessity for such a course; indeed, in the light of the Koreshan System, the teachings of Moses and the prophets, and of the Christ and his Apostles are true in every particular. It is only the interpretation of the apostate church that is false.

Nearly everybody has heard of the Rev. B. Fay Mills the evangelist, formerly orthodox in belief, now an advocate of evolution. He has recently published a review so his religious experience, giving reasons "Why I Changed My Religious Opinions." He fell out with the idea that man fell from a higher state. Did he but know that the fall of man is but the recurrent descent of the Seed-man, it would be to him an astonishing revelation of one of the most fundamental truths of life. His present belief is the result of the influence of modern science and higher criticism, as may be seen in the following paragraph quoted from his article:

"As I look back, I can see that my former opinions concerning God, man, and the universe had ceased to satisfy the demands of my intellect. The foundation facts of the Christian, or rather the Pauline, theology, never appealed to my best conscience and intelligence, although in a formal and superficial way I had done my best to believe and preach them. But now I discovered through the revelations of science and of higher criticism that the foundation fact of orthodox theology, namely the fall of man, was not true; and I came to perceive that if this were not a fact, the fundamental doctrines, such as the universal condemnation of the race and redemption from eternal punishment through Christ alone, must also be unreliable and untrue. We know absolutely that man has not fallen, at least not in the last two or three hundred thousand years."

The Coming Universal Religion

THE HEBREW PROPHETS foresaw a time when the world would speak one language, when the knowledge of the Lord would cover the earth as the waters cover the sea. We are approaching the time when the kingdoms of this world are to become the kingdoms of the Lord and his Christ. Old things are to pass away, and all things become new. A new religion is to sway the world in the power of intellectual conception of life and the force of the law of love to the neighbor. It must teach the doctrines of life exemplified and embodied in the Lord Messiah of nineteen hundred years ago; it must at once be the pure religion of genuine science. We maintain that such a religion is now advocated in the world; it is the religion of the ages, expressed in ultimate degree and form in the Koreshan Universology. Mrs. Mills, in the October *Fellowship*, writes of the universal religion as follows:

"The coming religion; it will be universal. That this must be a universal religion is evidenced by the fact, which the student of the times must clearly see, that there is universal

unrest, stir, movement, sense of need, and of impending change, among all nations. There are also the facts of the communication, connection, interchange and intermingling between the lives of the nations, such as have never existed before in the history of man. The world is rapidly becoming one country. Again, all that we see, thus far, of the nature of the principles of true religion, admonishes us, with no lack of certitude, of the common nature, common end, common destiny of man. It is to be a religion so truly universal in its nature, that it will bear its own certificate of universal acceptance."

A Universe of Emptiness

ALPHA CENTAURI is said to be the nearest fixed star. Its distance is computed by modern astronomers to be about 26,000,000,000,000 miles. Only three or four stars are thought to be within the vast radius of 100,000,000,000,000 miles, and few whose distance can even be conjectured. The Milky Way is considered to be a sort of limit to the visible star system; yet so vast is the space embraced, according to modern astronomical conceptions, that it would require 30,000 years for light traveling at the rate of 192,000 miles per second to cross its diameter.

What is supposed to exist between the solar system and the nearest fixed star? Not a single, solitary world of any kind. An aching void is that, a waste of space, a universe of emptiness. The theory is like the void—there is nothing in it. An astronomical writer concludes as follows:

"If we were to cast a ball three inches in diameter into the middle of the Atlantic, with no solid matter nearer than Europe and America, 1,500 miles away, it would bear about the same proportion to the waters surrounding it as our giant sun does to the mighty spread of space between it and the nearest fixed star. If we make the comparison with some of the more distant stars, the ball would seem to be reduced to microscopic dimensions. These unfathomable realms of space are filled with the ether that transmits light. Do they contain anything else? Yes, for out of them come to us hundreds of comets, small but large, and it may be that they hold invisible globes, the dark suns of recent astronomy. Yet, withal, they are mighty regions, characterized by emptiness."

Decadent Theological Seminaries

THE SCHOOL of the Prophets, founded by the Lord Messiah nineteen hundred years ago, was a peculiar institution. The Christ spake as never man spake; but he occupied no chair in an institution of learning, wrote no books, published no curriculum. He taught his Disciples, and they taught the multitude with great power. Waxing and waning are processes attending the history of every movement. The Christian system entered the state of apostasy; its power waned, and its institutions are now decadent. Dr. Berle has recently discussed what may be termed the dry rot of the theological seminary, of which he says in part:

"At its worst, well, for its worst, the recent history of the failure of the churches to meet and lead the moral aspirations of the masses furnishes the indictment. * * The socialists make better use of the New Testament, for purposes of moral appeal,

at this very moment, than the majority of the ministers of the gospel. The present writer has heard a dozen impassioned socialists, addressing audiences aggregating ten thousand people, make a finer, a more effective, a more dramatic, and a more moral use of the figures, the illustrations, and the moral teachings of the Gospels, in a single evening, than he has heard from any dozen preachers in a month in the last twenty years."

Thinking About Disease

SOLOMON said, "As a man thinketh in his heart, so is he." Character is made by the affections and thoughts of the mind. A man may enrich his soul and strengthen his mind by desiring and thinking continuously along lines of mental worth; or he may ruin himself by concentrating his mind upon his appetites. He may also make himself miserable by fearing and thinking of disease. There is a world of difference between the man who confronts conditions cheerfully and philosophically, and he who cultivates the melancholy and the morose. Some of the efforts of mind in relation to disease were recently pointed out by the editor of the *Christian Register*:

"It is certain that they who think most about their aches and pains and disabilities suffer most. They who do not think about them, but employ their thoughts in other ways, at least have the advantage of forgetting their sufferings, and so practically escaping from them, and, we believe, of reducing the probability of their returning or enduring. * * Happy thoughts, a cheerful outlook, wholesome ambitions, and a healthy interest in work keep the heart strong and steady, and promote in it good health; while anxiety, fear, foreboding and doubt depress the action of the heart, make it nervous, restless, unsteady, and weaken the fibres, so that when a great strain comes it gives way and admits the cause of disease."

The Pressure of Sunlight

MODERN SCIENTISTS admit that the solar forces radiate from the great solar fire; but they have strangely conceived that it exerts an attractive force, the lines of which tend in a direction exactly opposite to that of the transmission of sunlight. Recently, however, a conception has been reached that sunlight exerts a pressure, the amount of which astronomers have presumed to calculate. Concerning the action of sunlight in the diffusion of comets' tails, Prof. Henry Norris Russell says:

"The tail of a comet grows rapidly as it approaches the sun, and evidently consists of matter which has been thrown out from the nucleus, and expelled by some force. What force can we find that is competent to do this? Recent studies have given us the answer: it is simply sunlight. It seems very strange to think of sunlight as exerting pressure; but it was long ago pointed out by the English physicist Maxwell, that a surface upon which a beam of light falls is actually subject to a very small pressure, tending to drive it away from the source of light. The amount of this can be calculated from theoretical considerations, and comes out for full sunlight about three pounds per square mile of exposed surface."

It is a known fact that gravity as we tangibly know it, is in the direction of the earth, and always at right angles to its level at any point. Conceive, according to the Koreshan Cosmogony, that the energies of gravity are actually generated in the central sun and radiated from thence to

the concave earth; the mind recognizes the fact that gravity and other solar forces would all tend downward. The pressure and penetration of all those energies establish the equilibrium of the strata of earth materials.

Coal is generally looked upon as stored-up sunshine, which may be felt and weighed and burned. Modern scientists may soon be forced to concede the fact that there is not a particle of matter in the earth that is not also stored-up solar emanations, even the metallic and mineral plates and planes, emplaced according to their specific gravity.

Immortality in the Flesh

REDEMPTION of the body or salvation of the flesh is one of the great themes of the Christian gospel. The attainment of immortality is the great resurrection to the state of arch-natural manhood. Jesus the Christ embodied arch-natural life; he was the resurrection. Man is now mortal—spirit, soul, and body. The attainment of immortality, according to Koreshan Science, is the transformation of all that is mortal, the perfection of the man. Therefore, immortal manhood is constituted of the immortal flesh, as containing and expressing coordinate qualities of spirit and soul.

Under the heading of "The Prolongation of Life," in the October *Health-Culture*, Dr. Latson discusses what he terms the universal dream of physical immortality, and some of the means sought to be applied in its attainment. Concerning the subject he says:

"Judging from what we know of physiology and anatomy, there does not seem to be any evidence that man as at present constituted, is adapted to the attainment of physical immortality. Indeed, on the other hand, the one condition upon which the progress of life depends, is death. At the same time, given proper conditions, there appears to be no sound physiologic reason why the length of the individual human life should not be enormously increased—why he should not live on and on, like a great jungle made up of a thousand different life forms, all constantly dying, it is true, but all at the same time being constantly renewed through an inherent power of self-reproduction."

It is one of the chief tenets of the Koreshan System, that man as at present constituted—that is, man in divided forms, cannot become immortal. The immortal state is the biune state, male and female in one form; and its attainment is through the divine marriage, through which the male and female are actually made one flesh in one form. It is one of the giant fallacies of modern times that the mortal forms of the present may reach the immortal state through effort of the will merely, or dietetic reform, or fad adopted.

It appears rather strange, however, that Dr. Latson should, after expressing a disbelief in the possibility of attaining immortality in the flesh, hold to conceptions which currently pass for doctrines of physical immortality in certain phases of so called new thought—that men and women may under certain conditions "live on and on," and not die as a whole body or being, but continually renew the vital forces.

The Open Court of Inquiry.

THE EDITOR.

THE GOLDEN AGE OF REST

"In my Bible study, both before and after entering an orthodox church, and also since studying Koreshan Science, I have had the conviction that to be a Christian meant strenuous effort, patience, and long-suffering—in fact, downright hard labor. Believing the Bible to be harmonious, I should like the Koreshan exposition of Matt. xi: 28-30: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls. For my yoke is easy and my burden is light.'"

CONFLICT has specifically characterized the Christian dispensation. The Lord Christ declared that he came to bring a sword, and not peace. He knew his mission would array man against man, and that even his own spirit would, in its conjunction with the mortal mind, be at war with all that was impure. But he was declared to be the Prince of Peace. He promised life to his Disciples, but they have not yet attained to it.

This does not mean that the Lord fails to fulfil his promises, but rather that he makes good his word in his own time, even in the fulness of times. Great things were promised those who ate of his flesh and drank of his blood. When were they to realize them? In the resurrection, a time which is now at hand. The whole creation groans and travails in pain, awaiting the manifestation of the Sons of God. The age of peace is the Golden Age.

Jesus declared that he would give rest to those who come unto him. What is it to come unto the Lord? The church says, Come to Jesus, meaning, believe in him and join the church. That is not coming to him. To come to Jesus in the highest sense, is to attain to his life. Then surely, one should be like him, entering into his rest completely. The strenuous life experienced by his followers during this passing dispensation, leads to the promised rest. It was to as many as received him, that he gave power to become Sons of God.

The seventh day is the day of rest. The great days of Deity are his personal manifestations. The Golden Age of rest obtains through the seventh manifestation, who applies the laws of

life and establishes equilibrium in all planes of human relations. The same Me is in all the manifestations as they successively appear. Thus the Savior will give rest as he promised, "at the last day," when he should raise up those who received him.

The Apostle Paul, after the departure of Jesus from the natural world, declared that "There remaineth therefore a rest to the people of God." "For if Jesus had given them rest, then would he not afterwards have spoken of another day." We are yet to labor to enter into that rest, by downright hard, strenuous work, for the age of conflict is not yet closed, nor have we yet overcome. We must still strive to enter in at the strait gate, which is the Personality sent to perform the work of conjunction of God and man, that we may indeed come unto God and enter the Golden Age of rest.

The Immaculate Conception

"Is not immaculate conception contrary to the physical laws of manifestation, by God himself?"

THE WORD immaculate means without spot or stain. It expresses the very essence of purity. It follows, therefore, that an immaculate conception could not be contrary to any method of procedure instituted by God himself. It is rather the sensual processes of producing offspring that are contrary to laws divine. Mortals are born in sin and shapen in iniquity; they are brought forth in sorrow under the curse. Mortals are the graven images forbidden in the law. The divine offspring are truly immaculate.

There are three processes of propagation of life, one of which is the ordinary sensual process, obtaining universally at the present time. A higher method is that of virginal propagation, an instance of which was furnished nineteen hundred years ago in the birth of the Lord Messiah. The highest method is that employed in the development and manifestation of the Sons of God, who will not be born as infants, but projected from the tangible divine Motherhood as full grown men.

Virginal propagation actually obtains in the animal kingdom right along.

Those acquainted with bee culture know that the queen bee virginally produces offspring. Other insects as well, are known to manifest the principles of parthenogenesis. The operation of these principles in the lower kingdom is an indication of the possibilities of virginal propagation in the human race.

Humanity's Spiritual World

"Please answer the following questions in the Open Court of Inquiry: Is there a spirit-world where we may endure suffering or enjoy experiences that may fit us for a higher life? And does every soul go there at death? Is it right to call spirits back to earth by going to a medium?"

THERE ARE two great and general divisions of the universe. The physical cosmos we denominate the alchemico-organic universe, and the world of animate life we call the organo-vital world, which comprises the human kingdom as one of its planes or domains. The heavens of the physical world are within the physical environ known as the earth. Correspondingly, the heavens or spiritual world of humanity is within the visible and tangible human beings.

The substance of the human world exists in two general states, material and mental. The mental activities of man are all within the material part of man and nowhere else. The mental world is the spiritual world, divided into three general degrees, of which there are various subdivisions or planes. The spiritual spheres are numerous, there being as many distinct spheres as there are qualities of human character and life, as expressed in the various avenues of mental activity. Every distinct external movement in the world has its corresponding spiritual sphere or reservoir of force.

The spirits of the dead, or of those who pass out from the natural world, enter the spiritual or mental world of humanity, thence to return in a form of re-embodiment. There is no transfer from one spiritual sphere to another without an embodiment or expression in a natural form. Hence, spirits progress or retrogress, as the case may be, through the alternate experiences in

the natural and spiritual worlds. The promised immortal life is not a spiritual state, but the arch-natural life of the divine kingdom in earth.

No one lives continuously in either the spiritual or natural planes. The Almighty himself comes down from heaven and returns. Every living entity conforms to the principle of alternating experiences in the two general states of life. All the dead of all past ages are now in the forms of animate humanity of the present. The present links the past and future in life, as well as in time.

We invariably advise against communication with spirits through the office of mediums. Truth is revealed through the illumination of the intellect. The processes of inspiration are now perverted, and mediums generally are in communication with deceptive spirits which impersonate others. Spirits resort to falsehood and faking, the same as people in the natural world.

In the case of materializations, vital energies of life are used up in the transient forms and worse than wasted. The occult spheres of the mortal world are now so dark, that if one opens wide the avenues of receptivity to them, one becomes contaminated with the noxious sweepings of humanity's charnel-house of death.

The Destructibility of Matter

"I cannot understand the indestructibility of matter. If spirit is the result of the transmutation of matter, the transformed atom must be a very refined, if not fluidic, and invisible substance. Thus it is not destroyed in its very essence."

MATTER IS not indestructible, as claimed by the chemists. We do not teach chemistry, but the Koreshan Alchemy, which demonstrates that matter is destructible as such, and convertible to spirit. We do hold that substance cannot be annihilated. Substance exists in two general states—matter and spirit. Destroy matter and spirit results. Precipitate spirit, and matter is produced.

It is not necessary to conceive that an atom of matter is fluidic, or electrical, or ethereal, to admit of the idea of the transmutation of matter. Let matter be as gross as may be; when it is consumed, spirit is generated, which is the same essential substance, but in

the invisible and fluidic state, or state of sublimation. No matter how intense may be the combustion which reduces matter to spirit, the substance is not destroyed, but the state of the substance is changed from matter to spirit.

Any given kind of matter may be transformed to matter of another kind, through first reducing the matter to spirit and forming a conjunction with the spirit of another kind of matter. For instance, copper and zinc in proportions may be destroyed together and reproduced as brass; or hydrogen and oxygen consumed and precipitated as water. No mere mixing of copper and zinc will produce brass, nor will hydrogen and oxygen produce water without combustion.

Mars in Earth and Sky

"Is it true that Mars is nearer the earth some times than others? Of course, the true Mars is a disc in the earth's shell, and what we see is a reflection of it. I do not see how it could be nearer to us this summer than it was years ago, not being a loose-jointed thing like a comet that seems to come and go at will."

MARS exists in both earth and sky; that is, the mercurial disc is in the earth, and its reflection is in the sky. For convenience, we may refer to Mars in the sky as the visible planet. For every rind of the earth's shell, there is a sphere of physical spirit in the heavens. The old Ptolemaic idea of the crystalline spheres was a truth perverted in a world turned inside out in conception.

There is a sphere of energy or physical spirit in the sky that we call the Martian sphere. The visible planet is reflected from that particular plane or story in the heavens. The Martian sphere contracts and expands to a certain extent, causing the point of reflection to vary in its distance from the earth's surface.

The Martian sphere breathes the same as other things; it reaches its maximum about every fifteen years. Through the processes of such breathing, Mars appears to vary in size. At point of opposition to the sun it begins a retrograde movement, owing to the angle of reflection decreasing by virtue of repletion of its energies.

The mercurial disc, however, continues its regular movement between the plates, while it actually varies in

size according to its relation to the sun and the moon.

Up-to-Date Geology

"Water and carbonic acid are products of combustion. The large quantities of water in the earth (on its surface), and carbon at present locked up in the form of coal and combined with oxygen as carbonates in the crust of the earth, and once existing as gaseous carbonic acid, evidently indicate a great conflagration in the distant past. If this is correct (which is only probable), why did not all the hydrogen and oxygen unite until one or the other was exhausted?"

THERE IS destined soon to be a great turning-away from the fallacies of modern so called science. Modern geology is fossilized, for geologists can scarcely think of a geological formation that did not take place millions of years ago. Coal is found in many parts of the world; therefore, it is thought the world must have been on fire all over at some time in the distant past, and that all the world's stock of coal and petroleum and metals in some way resulted from the great burning.

There never was a fire great enough in the earth's crust to burn up at any given time a trillionth part of the world's hydrogen and oxygen. Fires in the earth's crust are burning all the time. There is not a square mile of the earth that has not at some time witnessed igneous conditions, nor a square mile that has not been inundated.

Coal is being formed every century. The world performs its functions all the time. The past does not contain all the mysteries of geology. The world is eternal. It never began, was never very cold nor hot, was never in a gaseous condition, was never lifeless. Neither will it ever end. This is geology up-to-date, geology scientific and satisfying.

The Sphere of Possibility

"Do you not think that the Almighty could create a universelike that conceived by modern astronomers, if he were to try?"

MOST decidedly not. All possible things are possible with God. The Almighty never made a principle or law of life or activity. He obeys them all, and is the Creator because he is obedient to laws immutable. He cannot change one of them. Therefore, he could not change the order of cosmic activity. Could you add one cubit to your stature *ad libitum*, or enlarge your body a million times?

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When you change your address advise this office, giving old as well as new address.

The Encouraging Outlook

AFTER several months of co-operative effort on behalf of THE FLAMING SWORD, it may be encouraging to our friends to note a few of the evidences of progress. Our aim is to advance continually, to increase our efforts and facilities, and extend our field of work and influence. Our friends have doubtless noted improvement in our Magazine in both design and tone. We have added extra pages since beginning the publication of the magazine, and will be enabled to add others in proportion to advertising patronage.

We shall not allow advertisements to encroach upon the space that belongs to our readers. For every page of advertising matter added, there will be an additional page of reading matter, so that benefits will accrue to our readers in proportion to advantages accruing to us through advertising space. In addition also, as the Magazine is extended in circulation, various improvements will be made until we shall lead in all lines,—illustrations, circulation, and influence among magazine readers.

We highly appreciate every effort put forth by our friends to assist us in our work. We have now a larger number co-operating with us than ever before, more persons doing missionary work, and helping to push THE FLAMING SWORD's circulation. For several months we have kept the missionary thought before our readers; and through the Society Arch-Triumphant requests were sent out for still more ex-

tended co-operative effort. We are encouraged by every word of assurance of willingness and opportunity to assist, and our friends have our hearty thanks for all that has been said and done on behalf of our work. In urging still more effective work we do not mean to convey the idea that we fail to appreciate what has been accomplished. Every step is necessary, and every move counts. It is by "putting you in remembrance" that the necessities of the work are met. One of our friends writes as follows:

"I received from your Society a letter asking me to try and do what I can to help spread the knowledge of the truth. Now, do not think for a moment that I am doing nothing in that line. I hand out papers to friends and neighbors, and also do quite a little lecturing on Koreshan subjects. I am anxious to see the work grow to become a great tree in the forest of human life. I feel very grateful to the Founder of Koreshanity for what he has done for me in opening my eyes to perceive truths long hidden, and in return I shall do all I can to help spread the scientific gospel. When I need more circulars and papers I will write."

Another friend expresses great willingness to endeavor to interest others, but finds no results obtaining. The world is indifferent. We cannot obtain subscriptions by the thousands in every city, because most people cannot now stand so much truth, so much that is radically new. It is something like Sodom and Gomorrah, in which only a few persons were saved from the conflagration. But we should keep doing, and not become discouraged.

"I have read your article several times over in the last FLAMING SWORD, in regard to getting subscriptions. You seem to think that every one interested could do something in that line by perseverance. I have been puzzling my brain ever since to know what to do, and where and how to do it. I do not believe I could get one subscriber—if I knew I should be hung for not getting it; at the same time, I know it may be my own fault."

It appears that interest in our work obtains in spots—a few people here and a few there; and again other places where there is a veritable mental desert where there is no sprig of promise. Many places there are in the arid west, from which men have turned aside as worthless. But behold, what wonders water has wrought in such places! Where there was nothing but baked plains, there now appear farms, orchards, and gardens productive of grain, fruit, and vegetables for the market. We expect to irrigate all the mental deserts, so that they may blossom as the rose and bring forth fruit for the great harvest. The water of genuine science is bound to have its effect ultimately. Keep pouring it on.

Another letter contained an expression that attracted our attention, relative to the failure of the masses to appreciate things of real mental value:

"I noticed, at the news-stands, that THE FLAMING SWORD was the most durable magazine of them all. Even the higher priced magazines do not stand handling so well. But the American people like something loud and flashy—lots of paint, no matter how much hell there is between the lids."

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A Dog of Flanders, - - - Ouida
The Law of Love, Wm. Marion Reedy
Ballad of Reading Gaol, Oscar Wilde
Nature, - - Ralph Waldo Emerson
Love, Life and Work, Elbert Hubbard
Justinian and Theodora, - - -
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Crimes Against Criminals, - - -
- - - Robert G. Ingersoll

ELBERT HUBBARD's *Little Journeys* are now used as text-books in many schools. They contain a wealth of historical information without encyclopedic dryness. The series of Nineteen Hundred Seven will be to the Homes of GREAT REFORMERS. Subjects as follows, with frontispiece portrait:

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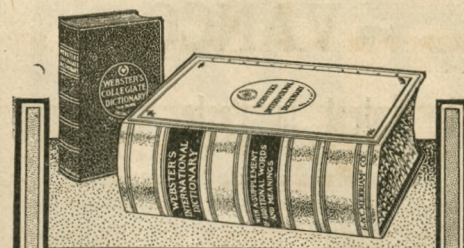
We have started out to change everything, even the likes and dislikes of the masses. We are going to have everybody like our work after awhile; but in order to get them to like it, we know that we have to keep at the work of dissemination of our System, never stopping to think of the apparently barren spots that may numerously dot our field of effort. Even our spirit of determination, the very energy generated in putting forth constant effort, will work wonders.

We began several months ago the work of endeavoring to interest news-dealers to place our Magazine on sale at their stands. We have met with numerous rebuffs in years past. They would smile at us and say, there is no demand for such a publication. This year we have kept the possibility of such demand before our readers, who have taken extra pains to work up business with news-dealers in their respective vicinities. What is the result? Why, we have on our books orders for copies of the Magazine, two or three copies in several places; others order a half dozen, some a dozen, and so on; while for one dealer as many as twenty copies are ordered.

It may take time to get a foothold, but once obtained it means something to us and our work. Why, just now a news company wants to handle THE SWORD wholesale, and distribute our circulars in every part of the nation. All such encouraging promises and results come through persistent efforts to stir up interest. The human mind is a great thing, and wonders are achieved by means of it. So we say to our readers, keep thinking about our success, desiring it and working for it; and great results will obtain where you are least expecting it.

Familiarity in Business

"Familiarity in business or out, breeds contempt between men and women," says Anna Steese Richardson in a remarkable article on "The Influence of Women on Business," in the October *Woman's Home Companion*. "It is all very well to say that the modern girl is happier in the end for losing some of her illusions regarding men. Perhaps. But if she gains along this line she loses by having no more illusions about womanhood, wifehood, and motherhood. Only the woman who can hold these sacred for herself and the man she loves enriches the home life in Amer-



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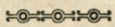
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The Humorous Side of Things

One on the Astronomer

Sir Robert Ball, the famous English astronomer, was once taking dinner with several other scientists at Stratford. At the end of the dinner Sir Robert's eyes twinkled, and he said to the landlady of the quaint Stratford inn:

"Madam, I am going to give you a lesson in astronomy. Have you ever heard of the great platonic year, when everything must return to its first condition? Listen, madam. In 26,000 years we shall all be here again, on the same day, at the same hour, eating a dinner precisely like this one. Will you give us credit till then?"

"Gladly," the landlady replied. "It is just 26,000 years since you were here before, though, and you left without paying then. Settle the old bill and I'll trust you with the new."

Transmigration of Souls

"Do you believe in the transmigration of souls?" asked the sweet young thing.

"Sometimes," replied the senator, "I am inclined to think there is a good deal in that theory."

"Father is a believer, too. I heard him say last night that he thought you must in some former existence have been a jellyfish."

Troubles of the Chemist

Old Lady (to chemist)—"I want a box of canine pills."

Chemist—"What's the matter with the dog?"

Old Lady (indignantly)—"I want you to understand, sir, that my husband is a gentleman!"

"Oh, certainly, madam!" and he handed her some quinine pills.

He Changed His Tune

The game warden of Colorado was walking out in the mountains the other day, when he met a hunter with his gun. The officer suggested that that ought to be a good country for hunting.

"It certainly is," said the hunter, proudly. "I killed one of the finest bucks yesterday I ever saw, and he weighed over 200." It was the season when deer may not be shot without subjecting the hunter to a heavy fine.

"Well, that is a fine one," said the war-

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel.* By KORESH. Identification of Israel, by Dr. A. W. K. Andrews. *Kapital, Lohnsklaverei und Industrielle Freiheit* (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. *Scientific Experiments on Lake Michigan*, by Prof. U. G. Morrow.

The Tract Series:

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The Leaflet Series:

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den, "and do you know whom you are talking to?"

Being assured that he did not, the officer said:

"Why, I am the chief game warden of Colorado."

The hunter was only taken back a moment, when he said:

"And do you know whom you are talking to?" The warden did not know.

"Well, sir," said the hunter, apparently relieved, "you are talking to the biggest liar in the whole State of Colorado."

Retort Discourteous

She.—"None but the brave, Mr. B., deserve the fair."

He.—"None but the brave can live with some of them!"

INTERESTING BOOKS AND PERIODICALS

Woman's Home Companion.—A mere glance at the table of contents of the November number leaves a favorable impression which is completely confirmed upon actual perusal of the matter itself. Dr. Edward Everett Hale gives a nice talk about Thanksgiving Day, and a new story by Elizabeth Stuart Phelps begins in this issue. Of interest to every housekeeper is the series of articles on the clean grocery—not that many readers have grocery stores to keep clean, but that nearly everybody buys from grocers, and it is desirable that food stuffs come from clean places. "The Boston Suburbanite" is likely to interest many. We cannot begin to comment on the numerous features of the November number even in a general way. The best plan is to purchase a copy and see for yourself what it is.

Freedom of the Press.—This is a little work of 56 pages, by Wilmer Atkinson, and published by the Wilmer Atkinson Publishing Co., of Philadelphia. It is interesting from the fact that it takes up the question from a new point of argument, showing that notwithstanding the fact that the Constitution guaranteed freedom of the press and forbade Congress to pass laws restricting that freedom, Congress has in the past enacted all the measures which at present are potent to exclude thousands of publications from the mails every year. We refer to this subject more extensively in the Editorial Department of this issue. We do not know what the price is, but presume if readers send 25 cents, it will be promptly mailed.

American Review of Reviews.—The world itself is the field of view and review by the editor of this popular monthly, without doubt the foremost review published in America. It is current history written large and plain. The after-thoughts of great events come with the sober conclusions which enable the mind to relate concurrent happenings; and a consistent review fastens events and issues of the successive months as links in the chain of history. The editor's "Progress of the



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World" is each month replete with information concerning events of every clime and nation; and "Leading Articles of the Month" give condensed reproductions of numerous magazines, both domestic and foreign.

Health-Culture.—If we were asked what are the best features of the last number of *Health-Culture* (October issue), we should say that they were three articles by Dr. Latson, the editor: One on Mental Habits and Health; one on the Consequences of Incorrect Bodily Carriage; and the third on Prolongation of Life. But of course, there are other good things as well. The illustrated articles, "Vacation Playgrounds" and "*Health-Culture's* New Sanctum," are attractive and interesting. \$1.00 yearly. The Health-Culture Co., New York City.

The Arena.—The October *Arena* is laden with matter of special interest and covering a wide range of subjects. We should like to note some of the various topics discussed, but have space merely to call attention to the fact that the current *Arena* is fine. Each number of the *Arena* contains a vast amount of interesting editorial matter on timely topics, together with current news of public ownership, direct legislation, co-operation, and kindred subjects. It is the only magazine that contains each month a complete digest of the news of these great political and economic advance movements.

The Law of Financial Success.—This is a neat little booklet of over 100 pages, and the price is only 10 cents. Edward E. Beals is the author, and the Fiduciary Press, Tacoma Building, Chicago, Ill., are the publishers. The main idea is that of "new thought" applied to the making of money—desire money, think about money, generate positive thoughts, determine to succeed—and behold the gold! Perhaps Rockefeller and Morgan are adepts in the use of this law. Whether the book will make you rich or not, some good points may be picked up from it here and there.

Planetary Hour Book.—By Llewellyn George, Astrologian, Portland, Oregon. Price 50 cents. Purports to tell "How to choose auspicious times for action to obtain the best returns for your efforts." The tables of the planetary hours cover a whole year, and are perpetual. Full directions are given for the use of the tables.

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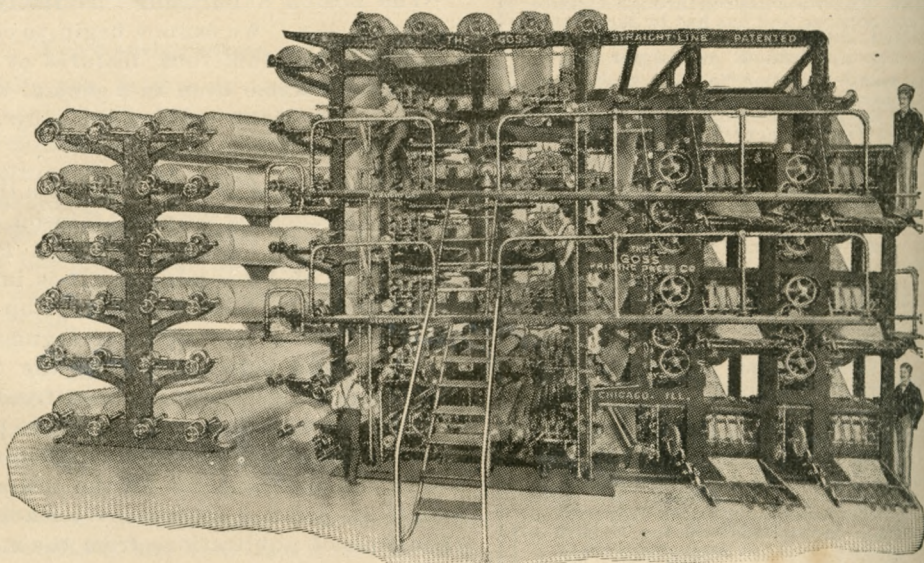
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